

# THE CHURCH SCHOOL

PILGRIM EDITION

A MAGAZINE OF CHRISTIAN EDUCATION

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## TREES

I think that I shall never see  
A poem lovely as a tree.

A tree whose hungry mouth is prest  
Against the earth's sweet flowing breast.

A tree that looks at God all day,  
And lifts her leafly arms to pray.

A tree that may in summer wear  
A nest of robins in her hair.

Upon whose bosom snow has lain,  
Who intimately lives with rain.

Poems are made by fools like me,  
But only God can make a tree.

JOYCE KILMER



June 1920



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# THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

Continuing The Pilgrim Magazine of Religious Education

VOL. I

JUNE, 1920

No. 9

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THE church in its organized and collective capacity can do some things for the religious life of the child which the home in its individual capacity is unable to do. In God's economy the child is God's child, and as such he is the child of the church and should occupy the first place. Christ gave an object lesson concerning the relation of the child to the church when he took a child in his arms and blessed it and said, "Of such is the Kingdom." His words, found in Matt. 12:13-15 and 18:3-6, express the chartered privileges of the child in the church. The child should be led to enjoy filial relations with God the Father from the earliest dawn of consciousness. If the child is brought into covenant relations with God and the church from early childhood and accustomed to attend church services and made familiar with acts of worship, the child will come to have a deep conviction that he is part of the church life.—JOHN MARSHALL BARKER

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# The Editors' Outlook

**I**N another part of this magazine we print an article entitled, "What a Chinese Sunday School Lesson Is Like." The illustrations which accompany this article include facsimile reproductions of pages from the graded lesson text books in the Chinese language, these being translations of the International Graded Lessons, issued in America. In this connection it is interesting to note that the National Sunday School Association for China has adopted and is promoting a splendid standard for local Sunday schools. Like similar standards in America, this one for China includes ten points. It covers the items of organization, extension, graded instruction, educational evangelism, teacher training, workers' conferences, special instruction, finance, organized classes, and special days. Under the heading of Extension, credit is given for the establishment of cradle rolls and home departments; for the carrying out of a membership canvass once a year, and for representation from the school at summer conventions and institutes. In so far as this standard represents the actual accomplishment of individual Sunday schools in China, these must be considered as measuring well up to the requirements of standard schools in the United States.

**P**LANS for the World's Sunday School Convention, to be held at Tokyo in October, are progressing rapidly. Mr. Horace E. Coleman, educational secretary of the World's Association for Japan, reports that local preparations at Tokyo are well under way. A convention building is being erected on the plaza in front of the Tokyo railway station, the most central location in the city, and in close proximity to the Y. M. C. A. building, where a great Sunday-school exhibit will be installed. At the headquarters of the World's Association in New York City general arrangements for the convention program are nearing completion. Under the general theme, "The Sunday School and World Progress," the program activities for each of nine days will center about one of the following topics:

1. The World Progress of the Sunday School.
2. Jesus Christ, the World's Redeemer.
3. The Bible, God's Revelation to the World.
4. The Rights of the Child.
5. The Sunday School and World Evangelism.
6. The Sunday School and Education.
7. The Sunday School and the Community.
8. The Sunday School and National Life.
9. The Sunday School and World Relationships.

One of the very interesting features of the program will be the pageantry, music, and religious art exhibits, under the direction of Professor H. Augustine Smith of Boston University. Some of the pageants will be repeated in the post-convention meetings to be held at strategic centers of the Orient, such as Seoul, Pyengyang, Peking, Shanghai, Hong Kong, and Manila. Applications for

delegates' credentials from America are coming in rapidly. A special bulletin, describing the various tours arranged for, including one "Round the World Tour," with full information regarding routes, expenses, and places of interest, is available upon application to Mr. Frank L. Brown, Secretary of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

**T**HOUGHTFUL students of general education realize that as a result of the war America is face to face with a serious situation with respect to its educational problem. A very serious condition in public education exists, with respect to the shortage of teachers, the non-attendance of children and young people of school age, the low educational standards and the inadequate financial support, including the low salaries paid to teachers. Both the National Education Association and the United States Bureau of Education are putting forth every possible effort to arouse popular sentiment to the point of demanding definite action.

For more than a year the National Bureau of Education has been conducting a campaign against child labor, and in the interests of the full attendance of all boys and girls of school age. This campaign has taken the form of a "Back-to-School" and "Stay-in-School" movement. In the further prosecution of this campaign the slogan of the Department of Education is "Every Child in School—A Safeguard Against Child Labor and Illiteracy." In printed literature and public gatherings devoted to this movement, an effort is being made to arouse the citizens of every State and community to a realization of the fact that responsibility for the continuance or the improvement of existing conditions rests with the American people themselves, and that individual responsibility in this matter relates more particularly to conditions in the local community. The line of argument presented has been tersely summarized as follows:

"More and better schools are needed. Inadequate training, poor equipment, unattractive school buildings often breed discontent. A discontented school child may produce a child delinquent, or lead to child labor.

"The public schools belong to the community. They will be whatever the community makes them.

"Better trained and better paid teachers are needed. High salaries for teachers mean more competent instruction for your own children.

"School attendance laws should be enforced. Irregular attendance leads to retardation. Retardation results in elimination. Elimination produces child delinquency and child labor.

"Child labor and illiteracy go hand in hand."

In this movement for the improvement of educational conditions, the Christian Church has much at stake. Ministers of the gospel, teachers of religion, and Christian parents share in the responsibility of citizenship as they relate to this important national interest.



A PROFITABLE session of the International Lesson Committee was held in New York City, April 5 to 7, thirty-six members out of a total of forty-two being in attendance. Outlines for two elective courses for young people were released. One of these, "Beacon Lights of Christian Service in the Home Lands," is intended to "acquaint the young people with the story of the winning of North America to Christian ideals and practices, that they may be inspired to make America more completely Christian in its own life and in the service which it renders to the world." The second course is devoted to a study of Christianity and World Democracy, emphasizing especially the problems of industry, education, religion, patriotism, and internationalism as affected by the ideals and teachings of Jesus. Three short elective courses for Adult Bible Classes were likewise released in outline, including "The Message of Deuteronomy," "The Teachings of Jesus for Daily Life" (Part 2, Lessons 14 to 26), and "The Message of the Epistle to the Galatians." An important commission was appointed to study the general problem of the further development of Sunday-school lesson courses in relation to the total parish and community program of religious instruction. The members of this commission are: Luther A. Weigle, Chairman; W. C. Bower, E. C. Dargan, John T. Faris, B. S. Winchester, Henry H. Meyer, and Frank Langford. Authorization was given to the Committee on Adult Courses to cooperate with the Social Service Departments of the Federal Council of Churches and the Interchurch World Movement in the preparation of suitable elective courses in the general field of social reconstruction. A statement of principles was adopted for the guidance of the committee in its cooperation with other agencies of the churches in preparation of lesson courses for the Sunday school. The officers of the committee for the ensuing year are E. C. Dargan, chairman; John R. Sampey, vice-chairman; Ira M. Price, secretary; W. O. Fries, treasurer.

RELIGIOUS EDUCATION ASSOCIATION discussions are always interesting. The Convention held at Pittsburgh, March 18-21, was of the specialized type, centering about the sessions of the Council, with some departmental meetings added for local purposes. For this reason the attendance was not so large as in the general conventions, but the quality of the program was of high order and the discussions were very fruitful.

The main topic for discussion was "The Formation of Public Opinion" and, for the purposes of the Council sessions, this was divided into two sub-topics. Dr. Hugh Hartshorne presented a review of data that had been gathered with reference to the technique, sources, and objects of propaganda. The machinery of propaganda includes the press, public speakers, advertisements, motion pictures, control of educational processes, and the planting of persons for the purpose of disseminating ideas.

Dr. Hartshorne pointed out and illustrated by facts quoted from the investigations that had been carried on, how completely the present state of public opinion is controlled by propaganda of one sort or another. He called especial attention to Walter Lippmann's *Liberty and the News*, and an address by Frank I. Cobb, *The Press and Public Opinion*, which has been reprinted by Mr. George Foster Peabody of New York City.

He pointed out how the control of information required for military reasons during the war is now being carried

on without adequate excuse by the forces of radicalism and reaction, each in its own way and with about equally pernicious results. Prominent among the methods employed is that of the press agent of whom there were about 1,200 shortly before the war. "How many are there now I do not pretend to know," says Mr. Cobb; "but what I do know is that many of the direct channels to news have been closed and the information for the public is first filtered through publicity agents." "What the United States needs more than anything else today is the restoration of the free play of public opinion that deserves the name." Mr. Cobb closes with the pointed statement that he is not pleading for "the new radicalism," which he regards as the negation of political and economic sanity. He does plead for faith in mankind, faith in their ability to reach sound conclusions with the honest facts before them.

Professor Raymond Dodge, of Wesleyan University, discussed the *Technique of Propaganda*, the distinction of which from education he finds in the introduction of emotional logic, the appeal to the feelings rather than reason. He also distinguished between Secondary and Direct Propaganda, the former being that in which the motive is concealed. This type of propaganda finds abundant illustration just now in the many appeals to such sentiments as patriotism, Americanization, lowering the cost of living, for purposes really little connected with these praiseworthy aims. Professor Dodge pointed out three limitations to the force of propaganda which have significance for religious education. (1) *Recoil*.—The thing may be overdone to an extent which actually reverses the concepts of Good and Bad in the mind. If we habitually label as "bad" all the things that a boy's heart delights in, he may actually come to put the concept "bad" above that of the uninteresting "good." (2) *Exhaustion*.—Excessive appeals to this or that emotion tend to produce a contrary reaction. This is well illustrated in the reaction that set in after the war on the part of the people who were tired of the constant appeals to be patriotic. (3) *Negative Defense*.—The direct reaction of those who consciously seek to oppose and discount the propagandist appeal to themselves and others.

Professor Charles A. Ellwood, of the University of Missouri, gave a paper on *The Principles in Accordance with which Public Opinion May be Democratically and Effectively Formed*. He defined public opinion as consisting not in absolute uniformity, nor as representing the lowest level of that of the mediocre mind in the group, but as a sort of composite of rational judgments of the average mind agreeing upon essentials but with liberty of individual difference on nonessentials. The principles on which such popular judgments may be formed he stated as follows: (1) It must be under conditions of freedom; (2) with obvious disinterestedness and candor, which is more convincing than prejudice; (3) it must be intelligent, based upon expert knowledge of the truth.

Others emphasized the opportunity of the public and church schools to help create an atmosphere favorable to sympathetic and brotherly attitudes, the latter particularly through a right interpretation and use of missionary education.

Full proceedings will be published in the official magazine of the Association. The spirit and purposes of the Conference were well summarized in the May number of the magazine.



# The Church and General Education

**C**HRISTIANITY is historically committed to the promotion of general education. Practically all of the older colleges and universities of Europe and America were established either by religious organizations or by Christian leaders who were impelled by religious motives. And, except in times of general or local spiritual decadence, Protestant Christianity has stood from the beginning for common school education for all the people. Martin Luther believed that in the divine plan for saving the world the teacher came next to the preacher and he was inclined to believe that it would be well for every preacher to have some preliminary experience as a teacher.

Two indispensable institutions in every settlement of our early American colonists were the church and the common school, and the school was always the creature of the church, being established and fostered by the church. The modern Sunday school originated in an effort to bring to the children of the poor and ignorant without cost opportunities for acquiring at least the rudiments of an education and may properly be regarded as the pioneer of the common free school which we see in most civilized countries today. Indeed, the Sunday school and the common school had their origin in the same motive, namely, a desire on the part of intelligent Christian people to transmit to each new generation its rightful intellectual and spiritual inheritance.

As our system of public education has become more thoroughly established, however, most of the Protestant denominations of the country have gradually ceased to support schools of elementary grade except those established entirely for the promotion of education in religion. And in this we believe they have acted wisely and patriotically. It is best that general elementary education should be mainly, if not entirely, in the hands of the state, partly because in no other way can educational opportunities be brought within the reach of all the youth of the country and partly because it seems wise that the state shall see that all children shall receive at least elementary training in democracy. It may be going too far to say that the state should take charge of all elementary schools except those established specifically for the teaching of religion. But the experiences of the Great War made so clear the serious consequences to our national life which may result from allowing elementary education to fall into improper hands, that we are at least safe in affirming that all general elementary education should be brought under strict state supervision.

**T**O say, however, that the church should not attempt to control elementary education is quite different from saying that it should cease to interest itself in the development of our public schools. The same reasons which impelled the church to maintain elementary schools before our public school system was established should now cause it to exert the full weight of its influence for promoting the extension and increasing the efficiency

of this system. For, besides the fact that the church is in duty bound to see as far as possible that all children receive at least sufficient educational advantages to enable them to live healthful and useful lives, there is the further fact that the church can succeed in its spiritual task only in proportion as the people are intelligent. It is impossible to conduct a really successful Sunday school or to develop a high type of religious life in a community where the standard of intelligence is low. Christianity is not a superstition; it is a living evangel which must be received by the intellect as well as appropriated by the heart.

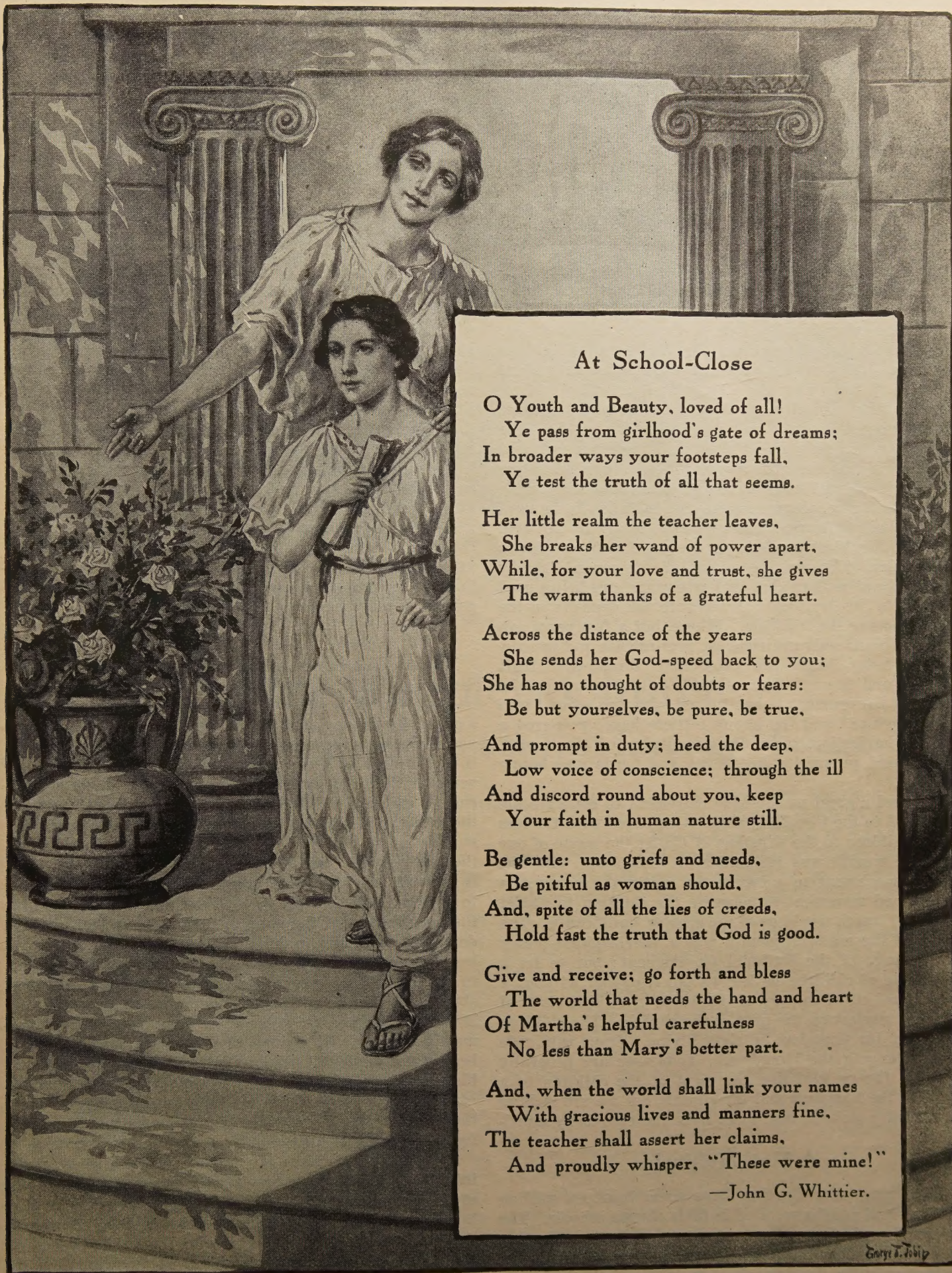
The duty to which attention is here called becomes especially urgent in view of facts which have recently been brought to light. The public schools in the rural sections of our country have never been noted for the high quality of their work. It seems, however, that just now they are in danger of becoming more sadly inefficient than they have been hitherto. Because of the meagerness of the salaries paid to public school teachers, teaching in the public schools has never been attractive as a life work to strong men. Until quite recently, however, many of our finest young men found it worth while to spend two, three or four years in teaching while they were getting ready for a professional career in some other field, and many of our finest women were willing to devote their lives to teaching in the common schools because it was the most attractive field of independent service that was open to them.

**A**LL this is now changed. Young men getting ready for professional life and capable women who desire to become independent and self-supporting find their services in demand in many directions where the work is at once more attractive and more remunerative than teaching. This situation is already seriously affecting our entire system of public schools. We are told that there were at least a million boys and girls in our country who were out of school last winter because of the shortage of teachers. We are also told that the type of men and women who are now teaching in our public schools or receiving training in our normal schools has very much deteriorated during the last ten years.

If all this is true, the matter is of sufficiently grave concern to challenge the attention of all who are interested in our national welfare. No class of intelligent citizens can afford to remain indifferent and inactive in the face of such a situation. And least of all can leaders in the Christian Church afford to do so. The only thing that can avert the peril that threatens us is a campaign of enlightenment which will awaken the people to a realization of the danger that confronts us and give them such a conception of the dignity and importance of the teaching profession as will beget in them a willingness to make it sufficiently honorable and remunerative to attract the finest type of our American manhood and womanhood. And in this campaign the church should take a leading part.

E. B. CHAPPELL.





### At School-Close

O Youth and Beauty, loved of all!  
 Ye pass from girlhood's gate of dreams;  
 In broader ways your footsteps fall,  
 Ye test the truth of all that seems.

Her little realm the teacher leaves,  
 She breaks her wand of power apart,  
 While, for your love and trust, she gives  
 The warm thanks of a grateful heart.

Across the distance of the years  
 She sends her God-speed back to you;  
 She has no thought of doubts or fears:  
 Be but yourselves, be pure, be true,  
 And prompt in duty; heed the deep,  
 Low voice of conscience; through the ill  
 And discord round about you, keep  
 Your faith in human nature still.

Be gentle: unto griefs and needs,  
 Be pitiful as woman should,  
 And, spite of all the lies of creeds,  
 Hold fast the truth that God is good.

Give and receive; go forth and bless  
 The world that needs the hand and heart  
 Of Martha's helpful carefulness  
 No less than Mary's better part.

And, when the world shall link your names  
 With gracious lives and manners fine,  
 The teacher shall assert her claims,  
 And proudly whisper, "These were mine!"

—John G. Whittier.



# Conserving the Wealth of the Church

**T**HE potential wealth of the church is in her childhood. If for one generation the church could con-

serve all her children and youths now in her Sunday schools she would more than double her membership and mightily strengthen the Kingdom of Christ throughout the world. It is pitiable that so many children are outside the direct influence of the church, but a more lamentable fact is, that of the multitude of children now in the church schools scarcely more than half are conserved to the church and the Kingdom. This is a situation that should alarm and arouse the Protestant churches to some new and determined action.

As a nation, America has allowed her natural resources to be shamefully wasted and taken from the people. For many years the government acted as if there were no need to conserve the resources of our national wealth. More recently a belated though honest effort has been made to save to the people, for future use, their lands, mineral deposits, oil wells and waterpowers. Many of the arid lands of the West are being redeemed for future farms and homes. The melting snows of the mountains, by means of national ditches and reservoirs, are being used to irrigate the dry, but rich volcanic ash deposits in the valleys among the foothills. Where, but a few years ago could be found only prairie-dogs, jack-rabbits and prairie-wolves, today there are productive farms and fruit ranches and towns. Through this conservation by the National Government it has turned "the dry ground into water springs," and the happy settlers have "prepared a city for habitation, sown fields, and planted vineyards." There amid prosperity are flocks and herds and happy families.

We need a great nation-wide movement to conserve the childhood to the Church of God. Compared with the loss of the children to the Kingdom of Christ the waste of our material wealth was insignificant. Compared with the worthy movement to conserve the material resources, a determined movement to conserve the children to Christ and His Church would be of far greater significance. The waste of the material wealth was a short-sighted policy on the part of the National Government; but to let a multitude of children be lost to the Kingdom without a determined effort to prevent the waste is nothing short of criminal neglect on the part of the church. The children belong to the Kingdom by right divine. Jesus said, "To such belongeth the Kingdom." Today we are generally right in theory, claiming the right of the children to a place in the Kingdom and the church, but we are lacking in efficiency and we lose them from the church by multitudes.

## A Vast Multitude

The Protestant churches have some fourteen million children and youths enrolled in their church schools. The average length of time that a student remains in a Sunday school is not more than eight years. At the conclusion of their stay in the Sunday school more than half the pupils

By G. E. Pickard

leave the school without becoming confessed disciples of Christ, or becoming members of the church. Exact figures

are not obtainable and may not be very important, but we have figures enough to reveal this lamentable fact; some two million children come in at the front door of the church each year, and more than a million leave at the back door. According to all the facts obtainable undoubtedly more than one half of the number that are within the church schools are forever lost to the church. If this waste is to be prevented it must be accomplished through the church school, that is, as our churches are now organized. The church school is the only department that has the children in any large numbers. A few are in the junior societies, some in the missionary societies receiving valuable instruction in mission bands, and a very few are in the public worship. The minister of the church, as a rule the only trained expert in religion in the entire local church, cannot instruct the children of his parish unless through the organization of the church school. If the church, as now organized, is to conserve the childhood to the church and Kingdom, this is the only organization that can accomplish this work. If the children are evangelized it must be through the church school.

## The Need of an Objective

Why has the church school failed to conserve the children to the church and Kingdom? Many reasons might be given, but it is obvious the church school is lacking in a great absorbing objective. When the church school aims and plans to conserve all the pupils to the Kingdom and to the Church of Christ, much of this waste will be prevented. Children have wills, and many of them a tendency to evil, and it will be a difficult task to save some of them to the Kingdom. The home influence in many instances is bad, and will tend to counteract the influence of the teacher. The social influence is often harmful. But in spite of every obstacle, many teachers win every pupil to personal relationship with Christ and bring them into the membership of the church. What some teachers are doing, all must aim to do.

1. Every church school should aim to win every pupil to Christ, and bring each one into an intelligent membership in the church. It is not enough to teach a portion of Bible history, poetry, precept, or commandment. These must be taught with a purpose of persuading the pupil to become a disciple of Christ, and of taking his place among his organized followers in the church. When this becomes the objective of every school and of every teacher, they will see as never before the need of special training for this noblest of all evangelism.

2. Another objective: If the church school is to make intelligent church members, it must secure the attendance of the pupils of the school upon the public worship. The Sunday school never can become in itself the church of the children. Until the church school succeeds in leading the pupils into active membership in the churches the loss of the children from the church will continue.





Students' Citizenship League and League of the Silver Cross Organizations for Students in People's Church

## The People's Church

### A Community Experiment at East Lansing, Michigan

**S**UCCESSFUL experiments in the general Protestant program for the overcoming of waste in Protestantism are multiplying every day. Sensible Protestant Christians are choosing various methods for providing an efficient religious life for their communities. Not all are succeeding, but there are more successes to be recorded than failures. A better Protestantism is in the process of arriving. It is a pleasure to tell the story of the People's Church at East Lansing, Michigan.

East Lansing has an advantage over a good many other American towns. Here is located the State Agricultural College. For some reason the students in our modern agricultural colleges seem to have more good, honest, horse sense than is to be found in any other educational institution. The reason, I suppose, lies in the fact that the agricultural colleges are devoted to the philosophy of the productive life, and they draw their students from the classes who are interested in this type of life. They are interested in producing a type of people whose calling it is to make our great farms produce food for a hungry world. It is a very wholesome and character-building enthusiasm.

The People's Church of East Lansing dates back about a dozen years. The founders of the church acted on the

By Arthur E. Holt

theory that "one church is sufficient for the religious needs of a town the size of East Lansing or its possible future growth." And upon this theory a fine church was organized which meets the needs of the college students and the people of the town, all working together for the common good of the community.

The organization adopted was that of a Congregational Church, but all denominations attend, and are members of the church. It has had a Methodist pastor, a Presbyterian, a Congregationalist, and now Rev. N. A. McCune, a Methodist, is pastor, and Rev. O. W. Behrens, a Presbyterian, is college pastor. The present building has proved altogether too small, and the different denominations are contributing toward a new building which will probably cost over two hundred thousand dollars, and will be a magnificent center for the religious activities of the community. Four denominations contribute toward the support of the college pastor. The church also supports a matron, Mrs. Margaret E. Holt, who gives to the church the homelike touch which only a woman can give. The Y. M. C. A. secretary of the college has his headquarters in the Community Church. Thus there is here a real center of religious interests of the community.





May Pageant

Because the church has right-of-way in the community, it has the courage for real community leadership. Good causes seek its help. It has led in community recreation. Pageants and outdoor occasions which have brought the whole community together have been repeatedly given under church leadership. An open forum for the discussion of public questions is held every Sunday night. The community has its community newspaper, and the pastor of the church contributes a page each week to this paper.

Because the church has right-of-way at the college, it has put on a very progressive and vigorous program of religious education for the students. It seeks not only to develop the character of the students, but definitely plans to make the student an efficient religious and moral leader in his home community. We copy here the titles of some of the courses offered in this institute for the training of rural leaders:

#### "SOCIAL TEACHINGS OF JESUS AND THE PROPHETS"

#### "The Rural Church"

Surveys by different organizations. Interchurch World Movement. Rural Institutions. Rural Problems and Rural Vocations. Adequate program for the Rural Church.

#### "Religious Education in the County"

- (a) A study of an adequate program for religious education in the rural community. Sunday schools. The Gary plan and others.
- (b) A study of principles and methods vital in moral and religious training, and of institutions for promoting religious education.
- (c) Child psychology. The child is considered to have a growing spiritual personality, and the materials to encourage this natural development are selected to meet his needs in the different periods of his development.

It is not within the function of the writer of this article to give advice to the church organizations which are seeking to serve a better country life. If it were, we should say, "Get back of this church and this situation, and develop here an institute for the training of rural leaders. You will never get them out of any other kind of school, nor will you train them in large numbers in any other kind of situation. This church is a living example of the new spirit and the new organization for the new country life. Enlarge its function and multiply its power, and it will yield you large returns in leadership for the future."



Rural Ministers' Summer School, Recreation Hour.



Out-of-Door Service.



# The Junior Church

"WHEN shall I begin to take my boy to church? I think children ought to go

By George Herbert Betts

and enjoyment of its services, may develop feelings of dislike which later will cause the youth to join the

to church, but my child does get so tired and restless, and almost every Sunday he begs to stay at home." Thus spoke the earnest mother.

This problem, multiplied by thousands or millions, confronts the Christian homes of America today. *When shall we begin to take our children to church?*

## When Shall We Begin to Take Our Children to Church?

The older type of religious disciplinarian will say, "From the very first, of course. Make it certain that at no later time can memory ever recall when the first churchgoing began." It will further be urged by the rigid disciplinarian that it is highly desirable to have the unbroken family group enjoying together the public worship; and this is, of course, wholly true. It will also be urged in the same vein that the early impressions are the most lasting impressions, and that therefore the child should from the beginning have, among his most prominent impressions, those coming from the church; this also is true.

There are, however, several factors of another type which must be taken into account in deciding this important question. Among these are two well-recognized psychological laws which are as inevitable in their working as the law of gravitation:

(1) *Any experience or act to which unpleasantness or pain is attached tends finally to be rejected, and so drop from experiences.*

(2) *Spontaneous sentiments, such as loyalty, devotion, and cooperation, arise only in connection with situations or relationships which are, on the whole, satisfying, pleasant, or esteemed of true value.*

These laws operate throughout the whole range of human experience, and therefore apply to the child's contacts with the church as well as other forms of experience. It is likely that most children do get some value from attending church, even when the services are all beyond their comprehension and interest. This is true because some element of sacredness must come from the church and the occasion. The sight of people praying, singing, and listening to the reading of the Bible or to preaching cannot but have some good effect if the attitude of the child is not rendered wholly negative by weariness or utter boredom.

But saying this, even with all the force and meaning which can be given it, is *not saying enough*. For religious impressions which come to the child by this method are too precarious and uncertain. There is too large a margin of danger that the long service, consisting of matter beyond the child's grasp, may bring on a negative reaction, and instead of resulting in loyalty to the church

already too large army of those not interested in the church and its work.

When shall we begin to take our children to church if these dangers and handicaps are in the way? While individual parents are, of course, more than justified in asking this pertinent question, it is not really a question we should be asking ourselves today. The question which Christian people should be asking is this, *When shall we begin to take the church to the children?*

Every one realizes, of course, that our present church services are made for adults. They are made for adults from the opening prayer and creed to the closing hymn. And adults need such services, at least many adults enjoy them, and probably all adults ought to have them. There is not the least implication here that we should rob the adults of the particular form of church service which they desire. The point is that the church should extend its function to take care of its children at least as well as of its adults. This the church has never yet done nor undertaken in any serious way to do.

Every social institution is obliged to broaden and enrich its functions from time to time if it is to serve its constituency. The state was originally a very simple organization for securing common protection and justice among individuals; but the state has now become a marvelously complex organization, engaged in a hundred different enterprises forced upon it by the needs of its citizens. The school at first concerned itself with the simplest rudiments of elementary education; but the school has been forced to extend its instruction to cover every range of training from the needs of infancy to the requirements of adults, and to interest itself in practically everything that concerns civilization.

Why should not the same principle apply to the church? Why should not the church, without curtailing its service to the older people, provide a program of worship, ritual, prayer, song, and preaching as well adapted to child life as the present program is adapted to adults? In short, why should we not have a Junior Church as we now have a senior church?

## A Junior Church Program

A program planned for the junior church might be somewhat as follows:

The best part of Sunday forenoon, or from 9 o'clock until 10:30, shall be given to the junior church exercises with some such divisions as these:

9-9:30. *Assembly by classes for supervised study of religion.* It is recognized by every Sunday-school worker at present that it is practically impossible to secure any real study and preparation of the lesson material. Supervised study is provided for in



the best public schools of the day. It is doubly needed in religious education.

9:30-10. *Assembly for worship, either by divisions, if the junior church is large, or the whole group together if the church is small.* The program for this period will include singing, possibly led by a children's choir; a ritual adapted to childhood, prayers, occasional dramatic presentations of biblical material; and a ten-minute sermon by the minister, who must know how to preach to children. This part of the junior church exercises will, of course, be in the auditorium part of the church, with every accessory present to make the services as impressive and enjoyable as possible. Adults may come to this service, but they must be seated at the rear or in the galleries, leaving the main body of the church to the children. Individual teachers will be distributed throughout the audience in connection with their classes.

10-10:30. *Meeting by classes for recitation and lessons.* The lessons which were studied in the first period will now be recited or discussed, and new assignments made for the next lesson.

Following this children's church service would come the adult service, much as it is now. To this service children would always be welcome, but the services would be, as now, for adults. Following the adult church services would come the adult church school. This arrangement has the advantage of using class-room equipment twice over, thereby doubling its effectiveness for any individual church, and thus solving one of the most troublesome problems of church-school administration.

### Advantages and Disadvantages of the Plan

The plan proposed would give us junior church services in which the teaching element would predominate, as it should predominate with children. It would give the children the same rights to the church, its auditorium, organ, and all other equipment that are enjoyed by adults. It would provide for wider use of the church plant. It would almost certainly result in a greatly increased contact of the children with the church. It would give them a service which they could enjoy, in which they could participate, and by which they could profit. It would further tend to develop a lasting loyalty to the church and its enterprises.

Such a plan as the one proposed should provide for an annual service of graduation from the junior church into the senior church. The age of division between the

junior church and the senior church should probably be about fourteen. Children who had not, prior to this time, become members of the church would at that time take up their membership. If they were already members an impressive recognition service could be provided for. This plan would form an effective method of bringing children into positive relation with the church as they pass over from childhood into youth or adult life.

Some disadvantages will have to be taken into account. Family church circles will necessarily be broken by this method. The family church circle is at the present time, however, largely an ideal, and not a fact. The family circle has become a very small sector at best; almost never do we see the family group together in our modern church assemblies. It is likely that the religious unity of the family will have to be conserved in the home worship and in religious instruction rather than in the church services.

The church would need to increase its budget in order to provide adequately for the junior church services. It would also need to provide trained workers in order properly to supervise and carry out the instruction which should obtain. It is probable, however, that it pays as well in the end to feed the lambs as to feed the sheep, and no considerations of reasonable expenditure should weigh against the obligation of the church to its children.

The family would in many cases be obliged to revise the Sunday morning program of rising and breakfast if the children were to be ready for the junior church at nine o'clock. It is not certain but that this would lose its terrors once the habit of reasonably early Sunday rising was established.

The plan for the junior church here proposed is entirely feasible both in the large church and small. It is, in fact, only a modified form of the present church Sunday school, but the modifications proposed are of the highest importance, for first, the junior church plan provides for *supervised study* without which religious instruction can never fulfill its true function. Second, it provides a definite place for a *common worship* program, and also for the *minister to preach* to the children as well as to the adults, thereby retaining all advantage from this point of contact which can be hoped for through having the children attend the adult preaching service. Third, the junior church plan frankly and effectively *recognizes the child's interest* in the church and his right to the church on an equal basis with adults. This plan is in accordance with modern educational thought and practice, which undertakes to adapt both material and method of instruction to the different ages for which they are intended.

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We expect good citizens to know something of the history of their country and their commonwealth. Is it too much to ask members of the Christian Church to have the same information about the church? Could you pass a fair examination on the history and achievements of the church? Of your own particular church? Are the children of your church school growing in this knowledge? The children of your class?

George Herbert Betts in *How to Teach Religion*.



# Five Kernels of Corn

A Pantomime for Young People Suggested by Hezekiah Butterworth's Poem with the Same Title,  
found in Poems of American History.<sup>1</sup>

By Martha Race

**Setting:** A very plain interior, suggestive of a Puritan home. The entrance is in rear, slightly left or right of center; if elsewhere, it must be in plain view of all the audience. A table and seat are necessary, front center. A spinning wheel and other accessories of the period are desirable.

**Characters:** Thankful, Costume—Puritan dress, cap and cape. Carries corn.  
Religion, Costume—Plain, soft white draperies. Carries a taper.  
Education, Costume—Cap and gown; long, full, white skirt. Carries a book.  
Power, Costume—Classic; white; yellow fillet and girdle. Carries a gavel.  
Beauty, Costume—Rose-colored empire gown; pink gauze scarf around shoulders; large bouquet or graceful basket of roses.  
World-Fellowship, Costume—Soft, old-blue draperies; full; graceful. Carries a small globe.

The principals all girls. There may be a number of others, of all ages, seen as they pass the doorway, or at some other point, on their way to the meeting house. A good reader is essential. She may be concealed from view. Reading and action are always unhurried and dignified. Off-stage there should be a bell, and a number of men and women to read the psalm and sing the doxology. These sounds should seem to come from a distance.

## Reader:

Since eager Pilgrims knelt in thankfulness  
On Plymouth's shore, prosperity and want  
Had come in turn, each with its silent test.  
A season of hopeful, patient toil was crowned  
By plenteous harvest; forest, field and stream  
Had yielded all their wealth to honor these  
Who gave their faith without reserve. And then  
The Governor, Bradford, had announced a feast.

"Give thanks, ye people, to our God,  
Who hath led our steps to this productive land,  
And left us free to worship, work and live."  
The centuries have felt the great result:  
Those three full days of feasting, prayer and praise;  
All hearts were light; grim care seemed far behind  
To Puritans and watchful, red-skinned guests,  
Massasoit with his hundred friendly braves.

But now had come a time of direst want.  
Gaunt Famine crouched behind New England's hills  
And howled amid the sharpening wintry gales.  
Scant were the harvest stores, and empty-handed  
From the forest came the hunters, until, at last,  
The pioneers were faced by cruel fact;  
Remained for each a pitiful daily dole  
Of five kernels of corn—and only five.

"Is it for this that we give thanks?" Who asked  
The discontented query is not known.  
And who made answer? History tells us this.  
Thus spoke brave Governor Bradford to his band:  
"Be thankful for the raven's gift; rejoice  
That in our hands the torch of Truth is placed,  
And that its light shall shine through years to come,  
A thousand tapers kindling at its warmth.

"So bring to the feast your five small grains of corn,  
Enriched by gratitude, sweetened by faith,  
And let all hearts give thanks that this is left."<sup>2</sup>

So when the call from meeting-house belfry rang,  
(Bell sounds.)  
They came, the patient, heroic Pilgrim band,  
(Figures are seen, disappearing in direction of bell.)  
To kneel again in grateful, reverent mood,  
And to receive, in thin white hands, the dole  
Of five small grains of corn, parched and brown.

One among the group of worshipers—  
A maiden fair—the name of Thankful bore,  
But her rebellious heart belied her name.  
She left the meeting-house to be alone (Appears outside door.)  
And brood upon this new privation brought  
Into her meager life. From her own door (In doorway, listening.)  
She heard the psalm of praise devoutly read (Voices heard, off-stage, repeating the Twenty-third Psalm.)  
By those who bowed submissive at the Throne.

Within her home, so simple, cleanly bare,  
(Enters door.)  
She paused, and let rebellion have full sway. (Stands by table.)  
"Oh, why should I the name of Thankful own?  
That feeling is a stranger to my heart  
Since our Devonshire home was left.  
There abundant harvests give excuse to all  
For merry-making; there my village friends  
Unite in joyous games upon the green.  
Were I there, I know I should not be  
Thankful in name alone; but here my heart is filled  
With homesick longing as I toil.  
Each day is filled with pain, each night with fear  
Of those who lurk within the forest grim,  
Whose seeming friendship masks a savage foe.  
And now—commanded to give thanks for this—  
Five kernels of savorless, flinty corn!" (Tosses corn upon table. Sits, bows head in hands.)

(The Doxology is heard, off-stage. As it ends,

Thankful takes first grain of corn, and looks intently at it.)

<sup>1</sup> Houghton Mifflin Company, Publishers.

<sup>2</sup> Paraphrased from poem mentioned above.



## ENTER RELIGION

Beside the drooping maid a figure stood,  
Calm, beautiful, serene, with light *(Places taper on table.)*  
in hand.

"Despondent maid, behold this gleam. It shone  
Through all the ages past; it still shall shine  
Through ages yet to come; and in its light  
Thou and all thy sisters shall rejoice.

Religion brings thee cause for  
thankfulness—

Religion frees the women of all the  
world!"

*(Gesture of blessing.  
Stands right of table.)  
(Thankful takes second  
grain.)*

## ENTER POWER

Within the light Religion had bestowed,  
Beside the volume Education gave,  
There stood the form of one who proudly showed  
A symbol of the share in public weal  
Awarded womanhood in years to  
come.

"I am Power, and through thee,  
fair maid,  
I hand this symbol to all woman-  
hood."

*(Presents gavel; Thank-  
ful places it across the  
open book.)*

*(Stands next Educa-  
tion, making large semi-  
circle back of Thank-  
ful.)*

*(Thankful takes fourth  
grain.)*



Fellowship

Religion

Thankful

## ENTER EDUCATION

Another came within the homely room,  
And placed a book before the downcast eyes. *(Opens book.)*

"Behold, this gift is one that soon will come  
To all the women of this new, fair land.

And, illumined by Religion's tender light,  
Give ample scope for minds as yet untried.  
Through Education they shall find

a way

To the highest life. Ah, canst thou  
not rejoice?"

*(Stands next Religion,  
a little back of Thank-  
ful.)  
(Thankful takes third  
grain.)*

## ENTER BEAUTY

One came and gently touched the dreaming maid,  
Who started to behold the vision fair.

"I am Beauty, and to thee I bring,  
A gift to make a woman's heart rejoice.  
To Religion's grace, to Education's way,  
To Power's gift, I add a winsome  
touch.

'Tis beauty of life and character I  
bring,  
As well as loveliness of face and  
form."

*(Places flowers at  
Thankful's feet.)*

*(Stands next Power.)  
(Thankful takes  
fifth grain.)*



## ENTER WORLD-FELLOWSHIP

"Dear heart, afraid of the untrod, thorny way,  
If at this moment thou couldst see the whole  
Bright greatness of the gift to be received  
By womanhood of other nations from  
Undaunted souls that shrink not from this path,  
Thy heart could not contain its swelling pride.  
The mothers, daughters and sisters of thy land  
Will stand to own their debt, and not alone."

"For, illumined by Religion's gra-  
cious light,  
Education, Power and Beauty shall  
be theirs  
To pass to sisters more unfortunate  
Throughout the earth, in years to  
come.

Home, school and church shall know their tender sway;

*(Places globe on table.  
Indicates other gifts by  
gestures as they are re-  
ferred to. Girls draw  
nearer and make semi-  
circle behind Thankful.)*

In civic life their wholesome touch be felt;  
And when the outside world hath need of them  
Response will come, no gracious gift withheld.

"When cruel War leaps at the nation's throat,  
And all the world is made a battlefield,  
America's women will answer every call.  
When reconstruction's darkest days have come,  
And again an untried way leads on before,  
The Faith bequeathed by pioneers

shall stand—  
The God who led the Pilgrims still  
will lead.

Thankful—rightly named—give  
thanks to Him!"

*(Music of Old Hundred, off-stage. Thankful kneels beside  
chair.)*

*(Distinct pause here.  
Religion takes Thank-  
ful's hand; she rises.)*

## TABLEAU



Education

Power

Beauty

## Centennial Hymn

Our fathers' God! from out whose hand  
The centuries fall like grains of sand,  
We meet today, united, free,  
And loyal to our land and thee,  
To thank thee for the era done,  
And trust thee for the opening one.

Be with us while the New World greets  
The Old World thronging all its streets,  
Unveiling all the triumphs won  
By art or toil beneath the sun;  
And unto common good ordain  
This rivalry of hand and brain.

Thou, who hast here in concord furled  
The war flags of a gathered world,  
Beneath our Western skies fulfill  
The Orient's mission of good will,  
And, freighted with love's Golden Fleece,  
Send back its Argonauts of peace.

Oh, make thou us, through centuries long,  
In peace secure, in justice strong;  
Around our gift of freedom draw  
The safeguards of thy righteous law;  
And cast in some diviner mold,  
Let the new cycle shame the old!

JOHN GREENLEAF WHITTIER.



# Different Types of Sunday Schools

**I**N some quarters much is being said and written about the rural Sunday school, the city Sunday school, and so on. It cannot be denied that open country, city, and small town each present different Sunday-school problems. But no type of Sunday school is peculiar to any one kind of community. Some of the most progressive Sunday schools are to be found in the open country, and some of the most non-progressive in the larger cities. The character of a Sunday school is determined by its leadership, rather than by its location. There are farmer superintendents, who attend Sunday-school institutes and conferences, who read the best and latest Sunday-school books and periodicals, and whose Sunday-school leadership and organization are of a high order. There are city superintendents whose ideas of running a Sunday school are fixed and rigid, and who are as impervious to a change of conviction on the subject as asbestos is to fire. These statements are as true of teachers as of superintendents. In fact a Sunday-school superintendent usually gives tone to his teaching force. Hence, there are several distinct types of Sunday schools.

## The "Stand-Pat" Sunday School

1. A superintendent recently wrote in to say that his Sunday school had such strong objections to the use of the American Revised Version of the Bible that many of the pupils were bringing their own Bibles to Sunday school. He seemed to think that to induce a pupil to carry a Bible to Sunday school was a form of unusual and cruel punishment. The other day a veteran Sunday-school secretary voiced a desire for the return of "the good old days" when there was "no grading in the Sunday school," when "everything was free and easy," when "every pupil joined any class that he wanted to join." Such devotion to the traditions of the past is worthy of the most orthodox Jew or the most reactionary Chinaman. The mentally alert person is always willing to compare a new idea with an old one in order to see which will better serve his purpose. Paul's advice to "prove all things, hold fast that which is good," is especially appropriate for present-day Sunday-school workers. Plans and methods of any sort are not likely to be widely adopted until their worth has been proved. For a solitary worker to stubbornly maintain that his way of doing a thing is better than the way in which it is done by the most successful workers at the same task smacks of presumption.

## The Impulsive Sunday School

2. This type of school is usually led by an erratic superintendent. He sees or hears of a new way of do-

By E. Hightower

ing something, and straightway rushes the plan or device into his own school. But often his fresh seed falls on stony ground. Because the soil was not first deepened, his new plant withers and dies. His helpers were not prepared for the innovation, hence the superintendent's well-meant efforts were in vain. The impulsive Sunday school has probably made a brief trial of the graded lessons, and then reverted to the uniform series. It has had intermittent spurts of interest in grading, teacher training, organized Bible-class work, missions, and what not. But in none of these departments has it "brought forth fruit unto perfection." At present it is probably doing none of these things, but going along at a "poor, dying rate."

## The Contentious Sunday School

3. "Diotrephes, who loveth to have the preeminence," is not unknown in Sunday-school work. In some schools the Workers' Council, when it meets at all, is afflicted with disputatious members. Even in the sessions of the school a pious brother, of reactionary tendencies, rises ever and anon to object to some plan of the superintendent or pastor. Officers and teachers "bite and devour one another," until they are well-nigh "consumed one of another." A few such spirits can infect the whole school with their pernicious virus, and the effect invariably is to make real progress of any sort next to impossible.

## The Progressive Sunday School

4. In this type of school the superintendent and teachers have seen a vision which inspires them to study their work. They avail themselves of the opportunities afforded by Sunday-school conventions, institutes, and books, and then try to adapt what they have learned to conditions in their own school or classes. Such workers soon learn that progress is usually by evolution rather than by leaps and bounds. They assume that what ought to be done can be done ultimately, and so they are not dismayed by the seeming failure of a good plan that is successful elsewhere. But they make due allowance for the natural and acquired conservatism of the average church member, and are careful to set forth the reasons for any innovation which they seek to bring into the Sunday school. The progressive Sunday-school worker keeps in mind the fact that the ultimate goal of the Sunday school is Christian character, and with this goal constantly before him is "not weary in well doing."

Which type of Sunday school is yours?

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The Christian Home, The Church School, The Christian Community --- to neglect these three agencies is to imperil the future of the Christian Church.



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Training the Eye, Hand, and Brain

# The Child at Study<sup>1</sup>

By Luther A. Weigle

## Play, Work, and Study

WE have seen that there is no exact boundary line between play and work. Much of human activity is both; it is play in that it is enjoyable, and work in that it is purposeful. There is likewise no boundary line between work and study. All study involves work; and the best work involves study. Like work, moreover, study may be so enjoyable as to feel like play. Especially in childhood, play, work, and study blend with one another; and therein lies the great opportunity of parents and teachers.

A boy of eight, convalescing from the measles, received as a gift one of the larger sets of "Meccano." He had a splendid time with it, inventing new models of "structural steel," then drawing and describing them, and setting down on paper full specifications for making them again. His parents felt that he was engaged in educative play of a high type. But one day he expressed his opinion

of it to his mother: "This is all right, but it is just play; I want to go back to school and do some *thinking*."

Whether or not he was right in his estimate of his convalescent occupation, he was right in his view of school. The school ought to be a place where thinking goes on. The distinguishing characteristics of study are: (1) That it is *mental* activity. "It is," says Professor McMurtry, "the vigorous application of the mind to a subject for the satisfaction of a felt need." (2) That it seeks so to understand and master the results of previous experience, whether of self or of others, as to bring these to bear helpfully upon the present problem or need. If play is enjoyable activity, and work purposeful activity, study is *purposeful mental activity*.

It is possible for one's study to move principally within the field of his own personal experience. There are some folk who want, as the saying is, to "study everything out for themselves," and neglect or refuse to profit by the experience of others. A very few of these are geniuses, inventors, discoverers and leaders of men; the rest remain for the most part ignorant and narrow, circumscribed by

their own limitations in time and space, and laggards behind the march of human progress.

Properly, study is not so limited. Nothing human is alien to it. It concerns itself with the whole field of racial experience. It is a social activity. It is rooted in the fact that men can communicate their experiences, and so that we can profit by the experiences of others. It is a corollary, especially, of long-range communication, whereby we are enabled to profit by the experiences of those who lived before us as well as of those who live with us, and by the experiences of those on the other side of the world as well as of those with whom we are in daily contact.

Study concerns itself, very largely, with the records, in one form or another, of human experience. It seeks so to master these records, in whatever form they be, as to recreate within the student like experiences or to enable him to bring the results of the original experiences to bear profitably upon his own problems. We want our children to study (a) in order that they may come into possession of their heritage of race-experience, and (b) in order that they may learn how to study and so be competent in future to face

<sup>1</sup>This is the eighth article in a series of studies for parents, teachers, and pastors, based on an outline prepared by The International Lesson Committee and entitled *Hints on Child Training*.



their problems in the light of the larger resources which an ability to comprehend and profit by the recorded experience of others will make available to them. We want them to learn how to use their minds upon the materials of experience. And because the materials of the race's experience have become so rich and varied that the education of children demands far more of competence and time than the ordinary parent possesses, we send our children to school.

## The Functions of the School

The function of the school, in broad terms, is to facilitate study. If life were more simple, the best way to educate children would be just to associate them with older folk as they live and work, study and communicate. That is what was done by the earlier generations of men, and is done by the more primitive peoples of today. But with us, life has become so complex, its resources so rich, its purposes so far-reaching and its meanings so little obvious upon the present surface of behavior, that the mere association of our children with ourselves in the actual business of life would but bewilder them or at best constitute a relatively narrow and short-sighted training.

The school facilitates study: (a) By seeking to present the resources of race-experience to children in forms that they can understand, appreciate and assimilate. As Professor Dewey puts it, "the school undertakes to simplify and interpret, to purify, and to widen and balance the social environment of children." It selects from the race's resources certain fundamentals, and arranges these in a progressive order which answers to the developing powers and needs of children. (b) By placing children in situations, real and imaginative, which present to them, and awaken within their minds, a developing series of problems which can be met only by their progressive mastery of these resources.

It has been the vice of much school-room procedure in times past, and is the vice of some today, that these two aspects, (a) and (b), of the school's work should be too widely separated. The construction of a curriculum has often been too far sundered from the motivation of the child's study. The construction of the curriculum has been deemed to be the function of state, county or district school boards or superintendents, or of committees appointed by various learned societies, by philanthropic foundations, chambers of commerce, civic associations, city councils, or state legislatures—in short, one is tempted to say, of anybody except the teachers who are actually engaged with the children themselves. The function of the teachers has been deemed to be that merely of the application and motivation of the curriculum—that was enough, it seemed, to keep them more than busy. And so indeed it was. For a curriculum devised in abstraction from the life of children, can be enforced upon them only by the use of motives more or less extrinsic and artificial. To find and keep alive such perpetually dying motives is a sufficient task

for anybody's ingenuity. There is no wonder that the problem of "incentives" has bulked so large in most discussions of school-room procedure and discipline.

We are now beginning to see that these difficulties are in large part unnecessary. Put (a) and (b) together as they belong, let teaching-content and pupil's problems move forward in organic dependence upon one another as problem and resource do in all natural human thinking, and the question of finding incentives to study tends to disappear. Not that an educational millennium will dawn, wherein children generally can not be kept away from study any more than from candy. Study involves thinking, and thinking is work. It is enjoyable work; yet there always will be some, children and grown-ups alike, who will prefer to engage in other enjoyable forms of activity. But we can make study more natural for children generally, and more full of zest for those who are willing to do some thinking.

## New Methods in the Schools

Progressive schools everywhere are succeeding in the endeavor so to motivate and direct the study of their pupils. These schools have gained a new spirit and are engaged in the working out of new methods.

(1) *Learning by doing.* That we learn best by doing is an old and familiar maxim, the full import of which we are just beginning to realize. In the schools of a generation ago, the only muscles that we who were then children were expected to use, were those of the tongue, to speak, and of the hand, to write. Many of us were taught the natural sciences, even, in high school and college, by lectures and textbooks simply, without ourselves performing a single experiment. It is not so in the schools of today. They are centers of activity, from the constructive play of the kindergarten and the games and hand-work of the primary grades, through book-making, poster-making, dramatization, pageantry, sand-table illustrations, map-modeling, gardening and projects and constructions of different sorts, to cooking and sewing, carpentering and forging, and the laboratory methods of the various sciences. Their pupils learn, not simply from books, but by actual contact with things and handling of things.

(2) *Teaching by projects.* Should some one object that this activity is out of place in the schools, which ought to stick to their business of teaching "the three R's," the answer is that the teachers of today have found out that much the best way to teach the three R's, as well as history, geography, and the elementary facts of the sciences, is to interest pupils in a series of concrete, active projects which furnish content and motive to their work. A teacher in the fifth grade, for example, reported that the work of her pupils in language, history and geography was centered, one year, about the following projects: (a) a series of posters, illustrating the story of Columbus; (b) sand-table illustration of the life of Daniel Boone, combined with a study of the geography of the Mississippi Valley;

(c) sand-table illustration showing the life of the Pilgrims, with cabins, costumes, etc.; (d) sand-table illustration for the Lewis and Clark expedition, showing the physical features of the region and important events of the journey; (e) sand-table illustration of the story of Robinson Crusoe; (f) a series of booklets on Longfellow; (g) sand-table construction showing the Panama Canal, with locks, steam shovel and railroad; (h) sand-table illustration of gold mine in California, showing placer method of mining; (i) a series of booklets, made by each pupil, on birds of the United States; (j) a series of booklets on South America, made by each pupil.<sup>1</sup>

A sixth-grade teacher, again, reported that the language work assigned to her grade for a certain year was all thoroughly taught through doing thirty-eight pieces of work, which for the most part presented themselves naturally in connection with the pupils' need and desire to communicate with some one or with some other group, upon topics involved in the carrying through of various programs, excursions and projects. The list is too long to quote in full, but the following selection will indicate the character of the whole:

"... (6) letter to the superintendent of schools asking permission to visit a sorghum mill; (7) letter to the owner of the mill asking his permission to inspect the mill and to learn the process of making sorghum, and also one to citizens owning automobiles asking that they take them to the mill; (8) letters of thanks to the superintendent of schools, the owner of the mill, and the owners of the automobiles after the visit; (9) a written account of their experiences at the mill to lend to other grades which did not visit the mill; (10) letters inviting parents to attend the school's Thanksgiving exercises and enclosing program; (11) letter of request and later one of thanks to the principal of another school for the loan of a picture needed in a colonial life scene in the Thanksgiving program; (12) letters of request and later of thanks to the kindergarten teacher for the loan of her small chairs, to a citizen for the loan of his curtain-stretchers, and to the teacher of another grade for the loan of some Indian shields, all for use in presenting the Thanksgiving program.... (14) letters at Thanksgiving such as the early colonists might have written to friends in Europe.... (29) preparing a February booklet containing papers and programs pertaining to noted men born in February; (30) compiling booklet recording legends of Saint Patrick's Day.... (35) writing essays in competition for a prize offered by a citizen on 'The Attraction and Protection of Song Birds'..."<sup>2</sup>

Not all projects must be real, in the sense that they involve the pupil's handling of physical material or participation in a present social situation. Projects involving the imagination may serve quite as effectively as motives to thorough study and profitable recitation. Examples of such projects in history are writing imaginary letters or diaries of historical personages, making supposed speeches of statesmen, dramatizing scenes, events or epochs, arranging pageants, and the like.

<sup>1</sup>This list is taken from the book by Miss Ella V. Dobbs, on *Illustrative Handwork*, pp. 117, 118, where many other such lists may be found, as well as an excellent description of this type of work in the schools.

<sup>2</sup>H. B. and G. M. Wilson: *The Motivation of School Work*, pp. 98-100.



Imaginary journeys may be a great help to the study of geography. Pupils will become intensely interested in such problems as tracing out the sources of the city's supplies of food or fuel, describing the great trade routes and the reasons for them, and attempting to anticipate and compare the future developments of two cities, harbors or countries, on the basis of the present facts. An interesting example is reported of the motivation of the work in arithmetic in an eighth grade by the imaginary project of buying a lot and building and furnishing a house, which involved, besides the more obvious problems, a study of the banking methods involved in borrowing money and an investigation of the various forms of property insurance and life insurance. The pupils in another school carried through the imaginary organization of a stock company to promote a public enterprise much needed in the city in which this school was situated, and from this not only got the practice in arithmetic which they needed, but gained some knowledge of modern business methods and an understanding of the meaning of stocks and bonds.<sup>1</sup>

The criticism is sometimes made that the project method of teaching involves a surrender of the enterprise of education to the transitory, short-sighted, and often capricious interests of children. The examples given show how little justified this criticism is. The project method is not so much a way of reducing education to the child's demands, as of so presenting its problems and materials that the child may be moved really to want what he ought to get in the way of training and resource.

The term "project" stands not simply for the child's own little projects, or even for those devised in the school-room; it stands as well for the great projects of human history and of life today. The experience of the past few years has shown to teachers how ready children are to enter into, study, appreciate, and understand these projects of the big, real, concrete world. It seems probable, indeed, that we are upon the threshold of a far-reaching reorganization of the curricula and methods of our schools, which will make the education of children center more definitely about carefully selected projects which will serve as large units of instruction bringing into correlation the various subjects of the curriculum. Examples of such projects are some of the great military campaigns of history; explorations like the voyage of Columbus, the Lewis and Clark expedition, and the discovery of the North and South Poles; the Mississippi River, the Nile, the Rhine; the building of the Union Pacific Railroad, the Pennsylvania Railroad, the New York Central; Niagara Falls; the Erie Canal, the Panama Canal; the steel industry at Pittsburgh, the growth of Chicago, the development of Washington; the Salt River Project, the Keokuk Dam, the Muscle Shoals Project on the Tennessee River, and the like. Studying a few such projects thoroughly, in richness of concrete detail, and following out the various



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#### Constructive Play of the Kindergarten

correlations and consequences, children will be better educated than by memorizing the meager, colorless body of facts which is usually found in textbooks. These projects may then serve as types of countless other projects, as points of departure for understanding them, and as centers of organization for the various subjects of study.<sup>1</sup>

(3) *Socializing the recitation.* The old-fashioned recitation was an individualistic affair. But to work together on projects demands cooperation. The classes undertaking such work tend increasingly, therefore, to assume the spirit and methods of a co-operative social group; and the recitation becomes not so much a formal test as a time of bringing together the results of the work and study of the members of the group. An example of a history class where this socialization of the recitation went to the extreme of a formal organization which took complete charge of the work of the hour (an extreme not always, perhaps not often, either possible or desirable) comes from a Massachusetts high school:

"Here is a brief sketch of the new kind of recitation:—(1) The president called the class to order and called the roll. (2) He asked for the secretary's report, which was corrected by the class and formally accepted. (3) The president asked if there were any unfinished business. If so, that was taken up first; if not, (4) the lesson of the day was called for. Whoever wished to speak arose, addressed the chair, and began to describe the historical events in the lesson. If he made a mistake or omitted anything, another pupil who noticed it arose, and, when recognized by the president, made the corrections he thought necessary. Sometimes these corrections were not correct, or did not go far enough, and several others entered into the discussion. When there were several pupils on the floor at once, the one who was recognized first by the president had the floor and the others had

to wait their turn. . . . The pupils questioned one another's statements, and when they could not agree, the point was left over as unfinished business until the next day. In the meantime they consulted authorities to be able to prove their points, and they used their reasoning powers to good advantage. . . . To tell all this sounds as if it must have taken a great deal of time. As a matter of fact, we soon found that we had time to spare. The time which had previously been taken up by the teacher's questions was all saved, and the pupils could easily recite in half an hour what it had taken them an hour to prepare."<sup>1</sup>

(4) *Supervising the pupils' study.* The real work of education is done when the pupil studies rather than when he recites. That seems obvious. Yet how commonly the traditional practice has been to lay all emphasis upon the recitation. Pupils studied by themselves, generally at home instead of at school, without the presence or guidance of the teacher, then went into the teacher's presence to be tested as to the results of that study.

In the better schools, the waste involved in this procedure is now recognized. The emphasis in teaching is shifting from merely hearing a lesson to directing the pupils' study of the lesson. That shift of emphasis involves many changes. The teacher becomes a director of study, working with the pupil rather than for him. The class period is lengthened—in many schools doubled, with a brief intermission—and at least one half of the time is devoted to study under the direction of the teacher, the other half being divided between recitation and assignment. The assignment of the lesson assumes a place of fundamental importance. Besides being given general instruction as to the best methods of studying, pupils are given specific questions or problems in connection with each unit of instruction, and are supervised as

<sup>1</sup>On this subject read the splendid book by Prof. C. A. McMurtry, entitled *Teaching by Projects: A Basis for Purposeful Study*.

<sup>1</sup>Lotta A. Clark: *A Good Way to Teach History*, *School Review*, vol. 17, p. 255, quoted in Wilson, *op. cit.*, pp. 117-120, and in King: *Education for Social Efficiency*, pp. 246-251.





Courtesy of the New York Public Library

### Preparing Their Next Day's Lessons in the Public Library

they undertake to apply the correct methods of study to these problems. They are afforded a degree of individual attention which was not possible under the old system of mass recitation; and those who go at a new lesson wrongly are checked and guided aright.

### The Cooperation of Home and School

Should pupils study at home? The new methods which have been described have done much to reduce to a minimum the amount of study which children need to do at home, and to show them how to study at home most profitably. There are some who hold that home study should be eliminated entirely. They argue that it makes the children's working-day too long and is injurious to their health; that it prevents them from benefiting fully from attendance at church meetings, lectures, concerts, the theater, and other functions of the life of the community in which they ought to share; that home study, being undirected, is likely to be haphazard and to cause them to fall into wrong habits of study; that the help which they will solicit from parents and others is generally a hindrance rather than a real help.

These arguments hold good, as opposed to the old-fashioned practice of schools in which the teacher spent almost the whole of the morning and afternoon sessions in hearing recitations and gave no time to the supervision of study, assigned the lessons for the morrow by merely naming a block of material in the textbook without giving adequate directions as to how to study it or doing anything to engender sufficient motives to sustain the pupil's effort, and expected that practically the whole of this work would be done outside of school hours. They do not hold good as against the newer methods, which greatly reduce the amount of home study and at the same time render it more specific and

intelligent. It would be most unfortunate indeed, were it to become the rule that the whole of children's study should be done in school, and that the hours which they spend under the supervision of the home should be devoted entirely to something else than study—which would all too often be idleness or mere amusement.

It is in the higher grades and the high school, of course, that a certain amount of home study is most necessary. Some interesting investigations have been made of the study habits of high-school pupils. One of these, by F. M. Giles,<sup>1</sup> describes the methods and habits of study of 258 pupils. It shows that three fourths of these had a definite time for study at home in the evenings, and that in general they chose for study at this time their hardest rather than their easiest lessons. Yet one half of these pupils had no separate room for study at home, but were compelled to study in a room where other people were talking. Most of them said that this did not bother them, but it is significant that 161 out of the 258 pupils stated that they would rather study at school than at home. The average amount of time spent on each lesson was a little

<sup>1</sup> *School Review*, 22: 478-484 (September, 1914).

less than forty minutes; and the most helpful methods were stated to be writing notes, underscoring, outlining, and closing the book and attempting to recall what was read.

Irving King<sup>1</sup> made a study of 1,431 pupils of four high schools in Iowa. He found that over half of these reported from five to eight hours a week of home study, and that fifty-nine per cent reported that they spent only four evenings a week or less at home. The boys most commonly reported three and four evenings out of the week at home, and the girls four and five. Forty-eight per cent of these pupils attended one or two parties in each month, and twenty-six per cent more than two parties a month. 418 attended one to three motion picture shows per month; 382, from four to six shows; 120, from seven to nine shows; 135, from ten to fifteen shows; and 96, sixteen shows or more in each month. The most common report concerning attendance at theaters was two per month; but 46 pupils reported that they attended eight or more in each month. We may well question, in the light of these figures, whether it is so much home study which is injurious to the health of the ordinary boy or girl in the teens, as the multiplicity of outside interests and amusements.

Parents owe it to their children to provide them a home life that is happy and that breathes the spirit of the higher concerns and real interests of human life. The child's study

(Continued on page 47)

<sup>2</sup> Irving King: *The High School Age*, chapter II.



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On the Way to Study Nature



# A Soldier Boy's Perplexity

By Ernest Bournier Allen

## A Young Man's Question

NOT long ago a soldier boy wrote the following letter to his pastor:

"Some time after my discharge from the marine corps, it began to dawn upon me that I was not making the most of my opportunities and that I was just sort of drifting ahead under my own steam. It took me a long time to really figure out just where the trouble was, and I blamed part of it to the habits I cultivated while in the war and under army discipline. You see we were taught not to even think for ourselves, and the habit of drifting sort of grew upon me. But I'm not so sure just where the root was; at any rate the habit was there.

"I tried to figure out a way to get going and tried various ways, but none of them succeeded. I didn't know the assistant minister well enough to talk to him, for it is hard for me to talk to a comparative stranger, and for some reason I didn't have it out with Dad. So you can imagine the rest. I just didn't tell any one, but tried to remedy it myself. I thought of writing to you, but I couldn't just find the words to express myself, but here is an attempt at least. Is there any way you can advise me?

"There is something big lacking somewhere and I can't fill up the hole it leaves. It may be that a better idea of Christianity and the ideals for which it stands would help. I have always been brought up in a Christian home and have always tried to live a clean, Christian life, but I don't believe I know enough about the fundamentals of the Christian religion. Can you suggest some thorough way I can read and study the Bible and try to gain a closer knowledge of it?

"My religion has not grown up along with me and my conception of it is in no wise complete. I have always taken it as a matter of course and never taken enough interest in it to study it thoroughly. Now please don't get the impression that I'm not a Christian, for I believe I am to the best of my ability. But I don't know enough about the game to play it the way it should be played. So may be you can give me a hint as to my trouble. I don't know whether I have told you anything at all, Doctor, and per-

haps I have muddled it up worse than ever; but of this much I am sure. There is something wrong, somewhere. Ask me anything you want to know and I'll try to satisfy you."

## His Pastor's Reply

The pastor answered this important letter as follows:

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**This letter from a young soldier and his pastor's reply are given a place in this magazine because they present a problem which not every young man can state so frankly, and which many pastors find difficulty in answering. Other contributions setting forth troublesome questions of young people either from themselves or their leaders will be welcome. It is the purpose of the magazine to deal with concrete problems as well as the theory of religious education.—The Editors.**

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"It did me a world of good to get your letter, more than I can ever tell you. I am glad to know about your studies, your surroundings and that you are so well headed toward getting an engineer's degree.

"I am not surprised at your feeling regarding yourself. It is a good sign. It shows that you are thinking and that ideals are beginning to make you dissatisfied. We never grow very much unless we are dissatisfied. You are passing through a period like that which comes to most young people and from which, I am sure, you will pass into a deeper appreciation of your life and its work together with a better understanding of your Christian life and its foundations.

"I have met others who made the same comment upon the tendencies of the army life which you have made. Where one's schedule is mapped out pretty thoroughly and there is no opportunity given for initiative, one is inclined to drift when let go!

"This has been an upsetting experience to thousands of our boys who went into the army. It is hard to get hold of one's task again and feel that we have our bearings. But there is a chart and compass and you are headed right.

"Now there is no doubt that you need just the larger attention to the facts of your Christian life which you are now

giving. When you go home you will have another opportunity to talk things over with father and mother and they will be able to help you. On the other hand, there are some things which even our parents cannot do for us. I found that experience in my life. This is no discredit to them, but simply represents in one way, the new viewpoint which your life has because of your travel and your training.

"Let us define a few things which will be helpful. You will be thinking more and more of your life's work in terms of service. Why are you going to be an engineer? To make a living first of all, but after that and along with it you are to be an engineer in order that you may do something to make the world's life better. No matter what occupation one is in, it is God's gift to us as an opportunity for service. Every life thus becomes through its work a part of his plan. His plan is to make a better world.

It is the plan which is bound to conquer in the long run. Our lives take on new meaning when we think how we are sharing in God's work and are helping to put through his program.

"This is the time for you to read and think upon Christian things so that you may define your faith more adequately and fully. I am going to suggest a number of books which I think it would be helpful to read. The first one is *The Meaning of Faith*, by Harry Emerson Fosdick. See if you can get hold of a copy of *Things Fundamental*, by Dr. Chas. E. Jefferson of New York. There is also another good book called *The Main Points*, by Dr. C. E. Brown. They will be a beginning toward shaping your Christian thinking.

"I need not say perhaps how much prayer and Christian service will do to help you to deepen and direct your purpose. It is good to know that you are thinking your way through and that you are not satisfied with the old way. You will be led into a position of positive satisfaction and purpose I know. I shall pray for you and think of you. I am banking on your writing again and keeping me in touch with your progress in your thinking and life. Believe me, I shall always be interested in you and think of you as one of my boys. May God bless you in every way!"



# Discovering the Secret

By Esther Ellis Reeks

"CAN you do a little scouting for me?" inquired the superintendent of our Sunday school the other day.

"Perhaps so. What is it you wish done?" I returned.

"I read in the Monday's paper that the Methodist Sunday school had an attendance of 550 the day before. Now I should like to have you visit the school next Sunday and find out the secret of their success, if you can."

"All right," I replied. "I'll do the best I can."

This was in a town where none of the other denominations seemed able to maintain an attendance of more than three hundred at the very most; and I, too, was interested to discover what secret charm was being used.

## Whole Families Attend Sunday School

It was five minutes before opening time the following Sunday when I arrived at the door of the church. Ahead of me, I saw several whole families—fathers, mothers, and children together—filling up the steps. At the door was stationed a genial appearing young man to welcome the early comers. Inside, I found the main assembly room, used for the general exercises of the senior and intermediate departments, already well filled. Slipping into a seat in the corner, I began making observations. One large class, composed of both men and women, filled the space at the back under the gallery; another mixed class of somewhat younger age sat at one side; at the other side, near the back, were women alone, while on the same side in front a large group of men had assembled. In the center of the room were the intermediates.

Next I looked at the gallery. Here the center portion was filled with young men, and the sides with young women, all of whom, I later learned, comprised two student classes—this being a university town—and a class of business girls.

## Promptness Observed

Exactly at the time appointed for beginning, the superintendent announced the opening hymn. An orchestra of twelve pieces began playing, and the school arose and joined heartily in the singing. This was followed by prayer and the singing of another song, and then the missionary superintendent spoke for eight minutes; after which the younger classes passed to their separate rooms for the lesson hour.

There had been nothing very wonderful so far, except that the music and the singing were good and the order splendid.

For ten minutes I listened to the lesson discussion in the class in which I had taken a seat; then seeing a man with whom I was slightly acquainted and who was evidently one of the assistant superintendents, enter and take a seat with the air of one whose work for the present was finished, I went to him, stated my mission, and put the question frankly, "What do you consider the secret of the very apparent success of this school in drawing so large an attendance where others fail to do so?"

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**You cannot purify the well by painting the pump. Begin with the springs of life in the Sunday school.**

**We need not predict the future—we can determine it if we educate the whole of every child for the whole of life.**

**The children of today are the church of tomorrow. How much do we invest to hold and train them for the church?**

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He considered a moment, then answered that he knew of no particular secret regarding it. "However, if you like," he added, "I will show you through the school, and we will see what we can discover."

## Classes Orderly and Interested

Accordingly, he led me first to the front of the room, where we reviewed the classes I had already observed; then past the class rooms where the intermediates were studying their lessons, and through the junior, primary, and beginners' departments. All seemed orderly and interested, but still nothing unusually remarkable was noted. True, the building was well designed for the purposes of the school; but I knew of at least one other church in the place with even better equipment and less than a third the number in the church school. Nor did I believe that among the Methodists were to be found any more capable men and women to act as teachers and officers. The secret had not yet been discovered.

I began asking questions. "Were the classes organized?"

I found that they were. In almost every instance the organization was strong, and class loyalty and spirit ran high.

## Active Social Life

"What about social life in connection with the school? Were there other gatherings of its members than those of the Sunday morning sessions?"

The answer was that there were. Most of the classes held monthly parties or socials, the teachers and officers met at regular intervals for conference, and the school as a whole got together for good times on frequent occasions.

"What portion of your school membership is made up of adults?" was my next question.

"About one half," was the prompt reply.

"Then the parents come as well as the children?"

"They do. Most of our church members are members of the school. If they cannot attend the regular sessions, they enroll in the Home Department."

"And your pastor is a loyal supporter of the school?"

"Yes, indeed. He gives to its interest much of his best time and thought; and he knows and takes pains to speak to every boy and girl, as well as older person, who attends."

## The Church Puts Its Best Effort Into the School

"Then," I said, "I think we are getting down to the bottom of the matter. The secret lies not in the strenuous effort made by any one person, or small group of persons, nor in any very unusual methods adopted, but in the fact that the church itself is putting its best effort into the school. Is that not it?"

"I believe it is," he answered. "If there is any secret, it is in that we are all working together in a common interest, and each feels his own measure of responsibility for the success of the whole."

We had discovered the secret! It lay in a pastor who said "Come" to his people; and a people who responded, saying "Come" instead of "Go" to their children; and in these in turn saying "Come" to their friends and associates. When the churches and parents awake to their responsibility, the Sunday schools of the land will be filled to overflowing.

But who shall discover the secret that shall make for success in bringing about this happy day?





Cradle Roll Department of the Methodist Episcopal Sunday School, Shanghai, China.

## What a Chinese Sunday School Lesson is Like

By Paul Hutchinson

CHINESE characters seem to hold some sort of subtle fascination to the western mind. The mystery that Kipling and others have assured us is a part of the East seems to lurk behind every one of those queer conglomerations of strokes that fall down the columns of Chinese books and papers.

When a collection of Sunday-school quarterlies was displayed at the great Missionary Centenary at Columbus, thousands of people paused to turn the pages, even though they could not understand a single line. In almost every mind must have been the thought, "What might we not discover if we could read the meaning behind these queer ideographs? What must a Sunday-school lesson be like when it is written in Chinese?"

In an effort to answer that question I enlisted the help of the Rev. Uong Gang Ho, pastor of the great institutional church in Foochow, and together we translated several typical lessons. (That is, Mr. Uong did the actual work and I sat by and egged him on.) As a result of his help it is possible to give Sunday-school workers in America this peek inside the covers of the lesson quarterlies of China.

There are many series of Sunday-school lessons in China, such as the Blakeslee and those arranged by the various missions working in special dialect areas. But by far the most important are the lessons

issued by the China Sunday School Union which, in both the graded and uniform series, are attaining a national circulation. It is to quarterlies published by the Union, therefore, that the attention of this article is directed.

The task of the men who have prepared these quarterlies has been anything but easy. Usually they have been foreigners, working with Chinese assistants, and forced to keep in mind the requirements of the various churches and missions supporting their work. There is a belief on the home field that the Church may look to the developing Christian community of the Orient for leadership into new fields of exegesis and theology, but so far there is little indication of this. The theology of the mission field is, as a whole, conservative, and such an interdenominational body as the China Sunday School Union is forced to dispose of its wares among missions holding an ultra-conservative attitude towards all questions of Biblical interpretation.

Facing this condition (and it should perhaps be said that the writers of the Sunday School Union mirror the conservatism of the missions supporting them) it has evidently been the purpose of the men in charge to produce lessons which, while they refrained from raising exegetical questions, should be kept as closely as possible in touch with the actual conditions

of Chinese life. It is not hard to defend such a policy. To what extent it has been a success will be suggested by these quotations from the quarterlies now being produced.

Let us start with a study of the little quarterly which is the foundation of the graded series of lessons, written to meet the needs of beginners in the Sunday school who come from non-Christian families. In point of fact the quarterly is really a primer, using Bible stories as a basis for instruction in Chinese. Obviously the ideas must be simple, yet after reading a few of these lessons one cannot help wondering whether they are simple enough. (But then, *no* Chinese ever looks really simple to a foreigner.)

Here is a lesson on "Moses's Prayer for the People of Israel." At the opening a series of Chinese characters is printed which the children are supposed to memorize, in this case the characters being "people," "would," "not," "face toward," "righteousness," "Moses," "prayed," "for them," "upon," "heart," "within," "power," "so," "there is," "great," and "effect." From these this reading lesson is evolved: "The Bible says, 'Ask what you wish before the Lord, which is that you wish them to be saved' (Rom. 10: 1). 'The prayer of a righteous person will release a power which has wonderful effect' (James 5: 16)." (I am using a free translation of the





Recreational Work with Intermediates and Seniors, Kiukiang, China

Chinese, rather than the familiar English version of these scriptural passages.)

Following the reading lesson, Exodus 32: 7-14 is quoted as the lesson text, and this "Important Meaning" is supposed to be impressed on these minds being given their first touch with Christianity: "He wanted the people to be saved."

The crux of the whole is gathered in the "Story Lesson," which in this case is something as follows: "There were a few students in one of the higher primary schools. One of the students did a very wrong thing. The teacher said that he would expel him. But a few Christian leaders begged the teacher not to punish him. However the teacher answered, 'Do you see that he should be punished? What would you do for him that would make him repent?'"

This is the familiar "life problem method" of educators as applied to Chinese Sunday-school lessons. To make the method plainer it may be well to quote the story attached to another lesson: "One Sunday afternoon a teacher in one of the middle schools saw a few Christian students standing in a yard not having anything to do. He asked them why they stood there, and would not go out with some other students to work for the Lord. They answered, 'Last week the Christian Endeavor Society selected certain leaders to do such things and did not select us.' But the teacher said, 'What are the reasons that you were not selected?'"

Stimulating questions, certainly, but it is hard to believe that they correspond closely to the life problems of the average "beginner," whether in a Chinese or American school.

Let us go higher in the scale. Here is a

lesson in the second year of the Junior series, with a title that might be translated as "The Dignity of Jesus," dealing principally with the transfiguration.

As an introduction the student is given two exercises calling for a certain amount of Bible knowledge. In the first there are spaces in which to write four sentences, the first of which must contain the words "the Lamb," the second the words "now" and "believe," the third the word "joy," and the fourth the words "to love deeply." In the second scriptural verses are quoted and the student is asked to identify the sources of each.

Then follows a series of questions and answers, much on the order of a catechism; for example:

"Is Jesus a wonderful teacher? Some persons say that he is a teacher come from God; others say that no other person ever spoke such words.

"Was Jesus ever fatigued? Many times he felt tired bodily, so that he had to go to rest.

"Did Jesus realize the necessity of prayer? Yes, many times he went to talk with God, and he gave us the Lord's Prayer."

Even some American pupils in the Junior years might be momentarily disconcerted by such review questions as these, "With what three disciples did Jesus go up into the mountain of transfiguration? Write out the

names. Also write the names of the other nine."

The lesson closes with a paraphrase of the Bible text in which blanks are left to be filled in by the students, thus, "Jesus went to Cæsarea Philippi, into a village. While he was on the way he taught his disciples saying that the Son of Man must receive many ——— and be forsaken of men and killed. After three days ———. When the disciples heard of this they became worried so Jesus took Pe—— and J—— and Jo—— to the mountain of transfiguration to pray. While Jesus was ——— his form changed before the disciples and his clothes became very bright and clean. There were with him ——— who talked with him. Peter with the other disciples slept because they were tired, but they were awakened by the glory of Jesus. When they awoke they saw two men with Jesus talking with him. Then ——— said to Jesus, Master, we can ——— here and we can make three tents, one for you, one for Moses, and one for Elijah."

It is impossible to spend more time in studying the lessons prepared for pupils. It is even more interesting to see what is being done to educate the teachers. Take as an example the discussion of the Crossing of the Red Sea in the Teacher's Quarterly that goes with the uniform lessons.

The treatment is divided into two parts, one for teachers in general and one for teacher training classes. The first part opens with what might be called a general background for the lesson, as follows:

"If you wish to know how the Israelites got away from Egypt so fast immediately after the tenth plague you must remember that they must have had great experiences within the four months while the plagues were on. This was to prepare them for coming out of Egypt, so that instantly, when the order was given, they could all march on together.

"In ancient times there were three great roads going to the countries to the east and northeast of Egypt. The first was around



A Junior Sunday School Group, Peking, China




程課級等 會合學日主國中

單課備 年一第 生稚幼

第三十七課 但以理祈禱

第九段 以禱告讚美顯出之愛



求我 耶和華 幫助我 上帝

圖六十二萬九千一百一十號

第九段 以禱告讚美顯出之愛

Graded Lessons, Beginners' Story

the Mediterranean Sea and passed over the land of the Philistines, but God did not lead them that way because he knew that they had had no experience in war and if they should happen to meet some of the warlike Philistines they would be discouraged and return to Egypt. The second was called the Central Way. It is the one which passes along the city walls of Egypt, and this wall projected out into what is now called the Isthmus of Suez. The purpose of this protection was just like that of the Great Wall of China, to protect China from invasion by the races in the northern deserts. The third road was around the head of the gulf of Suez to the gulf of Sinai.

"God led the Israelites with clouds dur-

ing the day and fire during the night. This was a miracle to show the glory of God. In the daytime there was a pillar of cloud and in the nighttime a pillar of fire. The reason for having these pillars was, first, because God wanted to lead these people forward to a place that they did not know, and second, to let them know that God was really protecting them all the time. These glorious clouds were with them in the wilderness for forty years and also led them to enter Canaan. These clouds in the wilderness rested upon the top of the Tabernacle, so that the people called these clouds the Eschina. Later it was written in the history of the Israelites that when Solomon dedicated the temple of God there was a glory filling the whole temple in such a way that the priests could not enter in."

After such an introduction the teachers are given a list of selected questions to answer, such as, "What kind of hard circumstances were the Israelites in?

What kind of words had they spoken against Moses? How did Moses comfort them? What did God tell Moses to do? How did God show himself? How did God help the Israelites? What kind of method did God use to open a road for the Israelites to go forward on? What befell the Egyptians?"

An entire program is outlined for use in the teacher training class. After the ordinary opening exercises, the following method of preparing the lesson is suggested:

"Previous Preparation—The teacher should have read the lesson text in the home.


"Selection of Aim. General aim: In a time of difficulty we must pray for God to lead us and we must follow his leadership. The special aim is to decide to do a very difficult thing which you know God would have you do.

"Method of Procedure. A brief review of the decision reached by the teaching of

Graded Lessons—Primary First Year.

年一第
課四十第
課蒙啓

耶穌聖嬰之中難



主必保護爾

詩篇一百二十一篇五節

海上
會合學日主國中
課級第

Graded Lessons, Primary Story

猶太國地圖

代時世在督基



本課地圖手工。學生可以用色筆描出三省。

首四卷

馬路馬太 約翰



本級課程、九至二十六課、全載在新約首四卷內、學生可以在圖上填寫其名、細看這地圖、這圖指明猶太國、基督在世時代。共分三省、加利利省在北、撒馬利亞省在南、馬利亞省居中、猶太省在南。學生應當看準猶太京城耶路撒冷的所在、和希伯倫城的所在。先鋒約翰誕生的地方、正是靠近此城。下主日、學生須自己畫出省外、並點出二城的所在。

第九附課

聖經講義

新約第 九段。凡書四卷。記載耶穌一生的事蹟。

Graded Lessons, Junior Workbook

the previous lesson. What have you done to remember that the Lord has given you a special talent? Is the thing you have done for the happiness of some one else? Sometimes God asks us to do a thing that will not make others happy. Can you think of anything of this kind? I will tell you a story about an apprentice in a shop who was asked by God to do something that did not make the proprietor happy. In a company there was an apprentice. Formerly he was oppressed by many evil habits. When he tried to get rid of his habits and walk in the heavenly way he immediately found that parents and friends prevented him. It was like coming to a wall. Temporarily he did not see the way out. Must he wait until he received more power or must he wait until the difficulties became less in order to go over the wall? Or could he go over simply by depending on the power of God? This lesson tells us that when the Israelites had no way out



Moses told them to do, what? Did they obey?

"Discussion. (1) The country of Egypt had to receive a severe punishment because it did not obey God. Ask the adults to find out some historical facts to illustrate the same principle.

"(2) An English proverb says, Man's extremity is God's opportunity. Ask them to prove that this saying is true.

"(3) Some men explain the meaning of a miracle in this way, that God performs his will according to the principles which he has laid down, so when he uses miracles he does not destroy the principle but performs his will. What do you think of this explanation?

"Instruction. (1) The Leadership of God. God always led and protected his people. What was said in this lesson was very clear. Although we nowadays have not the pillar of cloud and of fire to lead us we have the real presence of God. This is the same as the pillar of cloud and fire with which God led the Israelites. This is our special blessing, that we can see God through faith.

"(2) Do Not Fear. With God's leadership we should not fear although we Chris-

tians should enter into some difficulties that seem for a while inescapable, but these circumstances simply lead us to see very clearly the power of God and the grace of God. When God leads us into some dangerous position we must believe that he will lead us safely through this place, because this is the responsibility resting upon God.

"(3) At the Time of Difficulty. The Egyptian chariots were seen near the Red Sea. This is much like some of the experiences we Christians have. It seems to us that sometimes when we are out of danger our enemy still comes on to attack us. But if we have God with us we need not be afraid. When we meet different kinds of trouble God will prepare for us a way of refuge. We must be prepared whenever the opportunity comes to go forward.

"(4) God Was Never Late. A hundred and fifty years ago there was an old pastor who said that Israel was delivered just at the time when they needed deliverance. He said that God saved the Israelites just in the nick of time. This shows that God was right on the dot.

"(5) Praise Following Deliverance. When we are protected by God from falling

into danger or after we have gotten out of the difficulties, we must praise God and thank him as the Israelites did after their experience at the Red Sea. We must try very hard to carry to others what God has done for us. We must devote our whole life to the song of praise in order that we may not be ashamed to sing the song which Moses sung or the song of the Lamb when we reach heaven."

Here, then, are glimpses behind the weird characters to the material that is being prepared for the pupils and teachers in the Sunday schools of China. Not an exhaustive study, to be sure, but enough to suggest the spirit of the whole.

There will be those who will be disappointed at the conservative attitude adopted; others will decry even the slight suggestion of advanced thinking. All in all some of the Chinese lesson quarterlies remind one of the Sunday-school quarterlies that were used in America a generation ago, save that they are more determined in their effort to link up their doctrine with life. And perhaps this is as it should be, for the Chinese Sunday school is about a generation behind its American prototype.

## The Girl Reserve Movement and the Church School

By Mary E. Moxcey

THE first natural question is "What is the Girl Reserve Movement?" It is the means developed by the Young Women's Christian Association for unifying and coordinating its work with younger girls. Just as girls grow up so fast that it is hard to keep up with them, it is a little difficult to make a statement in print about any of the "girl movements" that will be complete by the time it reaches the reader. But a few months ago the Girl Reserves had three programs, for grade school girls, for junior high school or high school freshman girls, and for young employed girls. The Young Women's Christian Association has now coordinated with the Girl Reserve plan its work among senior high school girls (namely, girls in the last three years of the full high school course), and by next fall will have completed its plans for a Junior Girl Reserve program for girls between 10 and 12.

The codes and slogans, as well as the programs, vary according to the maturity and interests of the girls, but they all express that general purpose which through the late war made the Blue Triangle a symbol for unselfish *Christian* service. The international extent of the movement affords means of making very vital and concrete some of the world citizenship ideas so fundamental to a good program. The purpose is thus stated in the Manual:

"To give girls through normal, natural activities the habits, insights and ideals which will make them responsible women, capable and ready to help make America more true to its best hopes and traditions."

It might be put in two words as "Christian Citizenship."

These programs have been developed out of the experience of trained workers with girls divided by age and environment into these distinct groupings. While the programs have much in common with the activities of the Camp Fire, the Woodcraft Leagues, and the Girl Scouts and Girl Pioneers, the following characteristics seem distinctive. They make fundamental the development of the spiritual, the definitely religious, life of girls, including "honors" for such activities in the programs for the early teens where the honor system is used. And they secure for every group of Girl Reserves the personal, local supervision of a trained worker in the movement. This is accomplished by restricting the use of the organization to "those communities in which there is an organized Young Women's Christian Association or which are being supervised by a secretary connected with a field office of the Young Women's Christian Association."

The statement of the requirement in the preface to each edition of the Leaders' Manual is very easily construed to mean

that it cannot be used by a local church or Sunday-school class. It is, however, entirely possible so to use it, and the last available returns showed about 75 local Sunday schools so using it. Leaders for Sunday-school clubs of the Girl Reserves are chosen by the school itself, and meetings are held wherever the Sunday school desires. No membership in the local Association is required, and the school is perfectly free to make any alterations, omissions or additions desired in the honor system, if it is used. The Sunday-school leaders are represented on the Girls' Work Committee of the local Association, and the local Girls' Work Secretary stands ready to help the local Sunday school by giving necessary training courses to leaders and acting as advisor in any way desired, and she is the medium in the community through which all material connected with the Girl Reserve movement comes to the Sunday schools. This is felt to give a special opportunity for bringing to pass "that all the work for the girls of the community is correlated as it should be."

Sunday School Girl Reserves form a part of the Girl Reserve division of the whole community and are represented on the Girl Reserve Divisional Council which unites the work throughout the entire community, and are brought in touch with all

(Continued on page 45)



## How the Churches of a Community Brought Its Families Together for Mission Study and Social Fellowship

"**B**EEN doing anything new lately?" asks your friend.

"Rather!" you answer. "We've been having a School of Missions." You say it with the air of one who has accounted for all; your tone challenges, "Beat that if you can!"

"Oh," your friend says vaguely, "that's a kind of a—kind of a school, isn't it, for——"

"Yes," you help him out, "for studying missions. You've hit the nail right on the head."

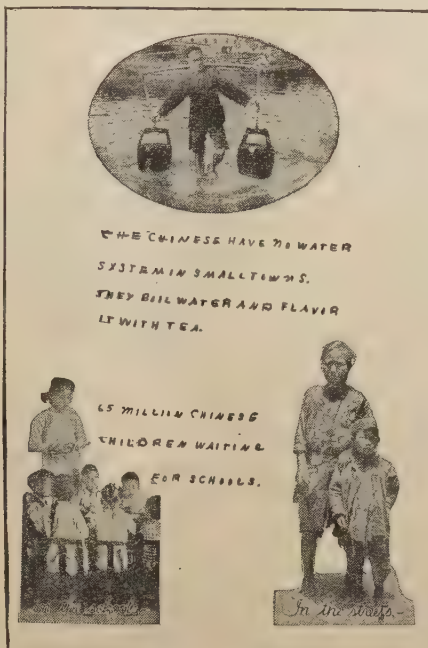
"Well—er—didn't we hear about that at Silver Bay or somewhere? Nothing new, is it?"

"No! There's nothing new under the sun. The point is, it was new to us, and it was a whiz."

"A school—a school for studying missions a whiz?" murmurs your friend unbelievably and then, with a metaphorical rubbing of your hands to register your satisfaction at discovering some one who hasn't heard about it, you begin:

What is it? It's been described as "The church all broken out with missions." It's the latest idea for getting whole families to study missions and social problems—which are the same thing—at the same hour, on the same night, at the same place—fathers, mothers, young people and children meeting together for a two-hour pro-

By Jeannette E. Perkins



Pictures used by permission of World Outlook

gram of sociability, worship, study, work and entertainment for six consecutive weeks.

Sociability? Of course. Eating together always creates that, doesn't it? We began with "breaking bread." The school was held on Sunday evening. It opened at 5:30 (too early for people to be very hungry) with a light lunch.

Worship? At 6 o'clock the bell rang for "assembly," when we were led in prayer and joined in the singing of missionary hymns.

Study? At 6:10 there was a breaking up into classes. The adult classes taking up Dr. Brooks's *Christian Americanization* and those studying Dr. Patton's *World Facts and America's Responsibility*, retired to their separate corners. The young people for their reading and discussion of *New Life Currents in China* adjourned to one room; the China Club (Juniors and Intermediates) to another, where the story of "Mook," fascinating charts and worktables awaited them, while the little ones who were brought because they couldn't be left at home, were amused in an improvised "nursery."

At 7 o'clock the signal sounded for another assembly, and after brief reports came the surprise of the evening—you never knew what it would be. What if

some did come solely for the stunt? They came—and came again! This part of the program never lasted longer than fifteen minutes, and the school was dismissed in time for the evening service.

How did we get started? Representatives from each organization, supposed to be interested in missions from the Baptist and Congregational churches, held a joint meeting, where the plan was explained and enthusiastically indorsed.

A joint committee from the two churches, both on Advertising and on Courses of Study, was appointed, and separate committees for each church on Refreshments, Enrollment, Teachers, Devotions, and "Stunts" were chosen.

The Advertising Committee put posters worded like the following in public places:

"BAPTISTS—CONGREGATIONALISTS

"Spend your Sunday evening the new way.

“Bring your family to the School of Missions.

*"Light supper at 5:30. Classes for all ages. Entertainment."*

It had leaflets printed and distributed containing the purpose of the school, time and place of meeting, committees and courses of study offered. There was little advertising in the paper, for the enterprise advertised itself.



One of the Posters Made by the Children

# BAPTISTS, CONGREGA- TIONALISTS

TRY SPENDING  
NEXT SUNDAY  
EVENING THE  
NEW WAY ~

Meet at the Church at 5-30. First comes a light lunch, then Assembly, Interesting Classes, and at the end, a Surprise.

## ASK ABOUT IT

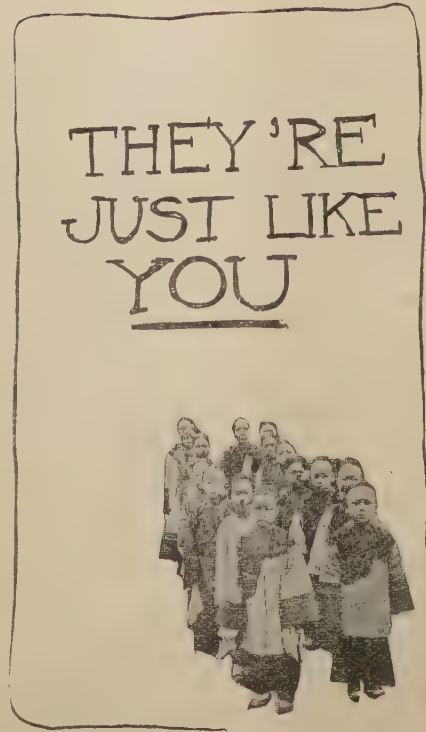
One of the Posters Announcing the School.  
This was hung in the Public Library



The Committee on Study Courses selected and sent for an ample supply of the books needed by the various classes. These were sold to members desiring them.

The Refreshment Committees apportioned the six Sundays to six different circles of their respective Ladies' Aid Societies. The Enrollment Committees settled on (and collected) a 25-cent enrollment fee, took the names and made reports on the attendance. The accompanying photograph shows the poster used for getting the names of the Juniors and Intermediates. There was no enrollment fee for children.

The Committee on Teachers chose suitable leaders for the various classes, the devotional exercises were in charge of the Committee on Devotions, and the "Stunt Committees" gathered material and gave it to different groups along with the responsibility of providing the entertainment on stated nights. These programs were varied, interesting, but never elaborate. The aim was not to give finished dramatic performances, but to bring facts home to us in a graphic way. A very tall man walked to the platform and stood beside a doll one-eighth his height. The size of the man represented the number of doctors in the city of New York, that of the doll



the number in the entire country of India.

One evening the young people gave Mrs. Cronk's effective play, "Hanging the Sign." Mrs. Emrich, former missionary to Turkey,

was present at one of the sessions and told stories of Turkey and Armenia. The China Club on one occasion sang its song (very badly), "The Loveliest Land I Know," furnished a dialogue between an American and a Chinese boy, and an impersonation of a doll sent in a missionary box to China.

Did people come to the School of Missions? Ask the Circle ladies who furnished the lunches. The enrollment not being complete in the Congregational church, it was impossible to know how to provide for the first meeting. They estimated on sixty. One hundred and four came. (What did we have to eat? Sandwiches and coffee or tea and sweet crackers or cookies—cocoa for the children.) The total enrollment in that church was 140. The average attendance was 109. No matter what the weather, the attendance never dropped below 102. One family of six attended *en masse* every Sunday. Several families of three and four came. It was one great church family gathered together for one purpose and hugely enjoying it. Intensive study for six weeks had this one great advantage: it was so short that people were sorry when it stopped.

Have we been doing anything new lately? Rather! We've had a School of Missions!

## The Boy's Idea of "Pop"

WE used to think that father and son banquets were a proper thing for churches whither fathers and sons of a certain type were accustomed to go together on the first day of every week. We thought, too, that father and son night was a thing to be promoted by a Y. M. C. A. where there were boys of an especial sort and fathers corresponding.

But some boys' clubs are trying the father and son plan now and with considerable success. The father and son idea is not a spasmodic fad. It is not dying out. It is widely extending. The Boy Scouts have done much to fan it into new activity. Hundreds of scouts and their fathers gather at some of these banquets; and there is no sign that the numbers are lessening. Rather are they on the increase.

M. D. Crackel, a Y. M. C. A. worker of Cleveland, has some good things to say about the father and son idea. Like this:

"When we can teach boys to be a little more careful in the selection of their parents we will have made great strides.

"Some one has said that 'any kind of a man will do for a father, but it takes a good woman to be a mother.' There is nothing more false, but some boys seem to act on this assumption and then a little later in life—say, along about 12 to 16—they awaken to the fact that they have a wayward father on their hands.

"This is not to be an arraignment of fathers, but rather a simple setting forth of some ideals for fathers and these ideals come from the younger sons of these self-same fathers."

Three hundred and twenty-two boys collaborated in preparing a list of ideals for Mr. Crackel. They represented "Jew, Gentile, Protestant, Catholic, Mede and Elamite and the dwellers in Mesopotamia." Their papers were turned in without names or marks of identification.

To the question: "What one thing about your father do you like best?" they answered as follows:

About thirty per cent referred to goodness, kindness and right treatment, while twenty per cent gave such economic reasons as: "He gives me a living," "he buys me clothes," "supports me," and "gives me money."

The other fifty per cent were divided among such answers as these: "He does not drink," was mentioned twenty-one times. "He does not smoke," "he is honest," "he is companionable," "he helps me to do right," "he loves me," "he is strict," "his personal appearance," "he is kind to mother," "his love of children" and "his cheerfulness" are other suggestive qualities. One lad answers: "Nothing about him to admire."

"What one thing would you like to have

your father do that he does not do?" was the other question put to these experts in judging what is the matter with father. Forty-four wanted him to "go to church" while forty wished father would "stop using tobacco."

Twenty-five hoped their fathers would "quit drinking and stay away from the saloons," while eighteen wanted them to "read the Bible" and twelve to "stop swearing."

Some of these boys wanted father to "be more jolly and good natured," to "come home earlier on evenings," "not be so extravagant," "take more exercise," "go out more with mother," "sleep more at night," "not work on Sunday," "clean his teeth" and "have more self-respect."

From *Work With Boys*, Sept.-Oct., 1919.

THAT father who finds it is restful pleasure to spend at least a half hour each day with his child will reap the reward of seeing him grow more and more companionable as he grows in years. That father who manages to find time to know his child, goes to his business each day just that much better fortified to meet the perplexing questions that await him in the office. . . . We cannot begin too early to establish confidence between ourselves and our children. —Sarah K. Johnson in *Education for Parenthood*.



# Congregational Young People and the Congregational World Movement

By Frank M. Sheldon

THE time has fully come to give our young people greater opportunity to help plan and prosecute the programs of Christian activity. There is scant reason, aside from tradition, for the offices in our churches being filled so largely by elderly people. It is a habit which should be broken up. Older and younger members will both be helped by working together in Christian effort.

Older church workers may heed the above if they like. The remainder of this article is to the young people, and that includes you if you have discovered how really to keep young.

All of us have noticed that you young people do not attend our denominational gatherings very largely. And some of us who have thought about it considerably, have concluded that it is pretty much the fault of us church leaders. We plan the program, keep it in our own hands, and carry it out. Then when we have big church programs to carry out we do not have the enthusiasm and energy of you young people to help put it through as we would like.

Now we think you would like to remedy this condition as much as any of us. Our great Congregational World Movement is being launched. It needs you and you need it, and will grow enthusiastic over it if you get a chance.

The movement is a real effort to do our part as Congregationalists in Christianizing the world, including the corner where we live and the far away overseas regions. Young lives are needed to plan and grow and give and go. How can you get into it?

Well, we couldn't get you all together or even representatives of you all, but we did talk with all of you whom we met about the matter. Someone had to suggest a way by which you could come together, plan together, and work together.

We knew that many of you were meeting together in Christian Endeavor Conventions, district, state, and national. There you meet and plan your common program and it also offers opportunity for denominational rallies in which you may plan for your share in your own church program. The Endeavor leaders have made this possible and have asked the Education Society to have someone present who will co-operate with you in these meetings. This we are more than glad to do.

But if you go only to Christian Endeavor Conventions, you will never be present where the program of your church is being planned, and thus have no chance to help mould it. Therefore we are ready, and we find our state and district leaders ready,

to have you hold young people's rallies in connection with these gatherings, and also to share in the regular program. Then you will be right where the plans for our church work are being made. We hope this appeals to you, and our district secretaries stand ready to help you put it across.

We were pleased to find that while you young people are loyal to interdenominational plans, many of you wanted some method by which you also could have a denominational consciousness. The Pilgrim Federation is the answer to that desire. Your local church organizations of all kinds can come together and become members of the Federation. It is just a skeleton organization. No dues, no program of its own, but intended to help bind you together with all your programs as you are working them out through your local organizations. If you vote to do so and apply for membership, your organization will be granted a beautiful certificate of membership.

There is one other condition, namely, that you find out as much as you can about your denominational program, and if it looks good to you get back of it. If it doesn't look good, insist that it be modified.

This brings us to the Congregational World Movement, which is part of the Interchurch World Movement. The great Protestant bodies are united to find through surveys the real need of the world. They are going to tell church people about these needs and then challenge them to match the need with young lives and money, sufficient to do the job. I guess all of us want to have a part in that kind of a world program. It sounds as if there were to be something doing. And when something worth while is going on we have found you are usually there.

Being sure you would want to know about it, and where you can do your part, the Education Society issued a leaflet telling about the aims and offering suggestions as to the part young people may have in the Movement. We shall be glad to send you copies of this leaflet if you have not seen or received it. In fact, all young people's groups which join the Pilgrim Federation are sent all such literature as it is published.

The leaflet mentioned suggests some nine possible lines of effort. Two or three of the most important follow. And the first of these is a clarion call to young life to furnish the necessary leaders to do the big job in the right way. Just think of overseas lands where thousands want to

come into the church and must be refused, just because there are not enough teachers to instruct them! Those lands where one doctor is the only modernly trained man for over a million people send a cry of painful sickness across the seas to us. Countries where scientific agriculture is unknown, where home life as we know it is unheard of, where woman has little or no opportunity, where children have less than a tenth of a chance, and where ignorance and superstition reign, call: "Come over into Macedonia and help us."

Such summons must send a thrill through red-blooded, adventuresome and heroic young lives. When we fully know and understand an army of us will go, not with gun and poison gas, but with truth and the gospel of peace and good will.

And there are equally thrilling opportunities right at our very doors. Probably *these* latter are even more difficult, and call for a finer courage and devotion. For here in America we want leaders who will insist that the teaching and spirit of Jesus are the guide by which business is to be done, and professional practice is to be judged.

Possibly in our own countryside, village, or city there are peoples of other races and tongues. They are not assimilated, and misunderstandings arise. They do not know American ways and ideals. They have not had our opportunity. There is need for interpreters, those who sympathize and understand, who put themselves in the newcomer's place, and then do to them as they would wish to be done by. Here is a call worthy the mettle of our finest youth.

This Congregational World Movement must, of course, have men and women who will measure up to this great work. That means young people who have thought more truly, felt more deeply, and loved more unselfishly than many in our midst. And so the call comes to study and pray and grow. There's a reason. We must have big, full-grown men and women for these days and these tasks. There will be great conquests ahead of us if we put great preparation behind us. There is no question about the opportunity. The only thing is for us to fulfill the Scout motto, "Be prepared."

Another feature of the Movement is to find your friend, and bring him to Jesus Christ. If you know the Master, you know that all people ought to know him. But many a one is waiting for the friendly word, who will say when asked why they have never lined up with the Christian forces, "I have never been asked." This is a work which brings joy to all who do it.



# Children's Day in Tercentenary Schools

By  
Herbert Wright Gates  
Secretary of Missionary Education



Suquamish, Washington, Union School, Organized June 27, 1915

JUNE, Children's Day, and the Sunday School Extension Society. They all fit together in happy combination, and it is quite appropriate that this should be the month assigned to the Extension Society work in the Tercentenary Chart plan.

There is an abundance of good material suited to needs of schools of various types. The C. S. S. E. S. has issued a new Children's Day program by Anita B. Ferris, entitled "Children's Day Comrades." It is in four parts, the first introducing the thought and atmosphere of Children's Day, the next two developing the idea of comradeship among all boys and girls of whatever race, and the last suggesting determination to show the comradely spirit.

There are two episodes which give opportunity for dramatic presentation or, if that is not desired, these may be given in story form.

Last year's Children's Day program, "Our Father's World," by Miss Danielson, is still available for schools which prefer a somewhat simpler and shorter program.

Either of these may be secured from the Congregational Sunday School Extension Society, 289 Fourth Avenue, New York City. They are sent free to schools which take an offering for the society. Or they may be purchased from the Pilgrim Press, Boston.

The *Pilgrim Elementary Teacher* for June contains extracts from the "Comrades" program and one or two very good stories, from which any school desiring it may make up its own order of service.

## About the Work of the Congregational Sunday School Extension Society

The *Home Missionary Handbook* says that the functions of the C. S. S. E. S. is to organize schools on the frontier, in rural regions, cities and among immigrants. That is rather a tame and abstract sounding thing just to read the words, but you can visualize it for your school by using such

material as is contained in Rev. J. E. Ingham's two little leaflets: *Put Out Your Team and Come In*, and *The Sod School-house Sunday School*; or the fine story in the *Children's Day Comrades* program, "How Frances and Jerrald got a Sunday School." This last named story is also in the *June Pilgrim Elementary Teacher*. Another very good story was published in the *June Pilgrim Elementary Teacher*, 1919, "Robert's Adventure."

Other work done by the society is that of helping to reorganize and build up weak schools and to stimulate them to the highest possible grade of work.

In order to do this work a force of twelve superintendents and thirty-two general workers was required last year. They organized fifty-two new schools, reorganized thirty-one more, and helped to look after the needs of two hundred and sixty-two schools, whose total membership is a little more than 4,500. The expenses of these workers amounted to only a trifle over \$32,000.

Get such facts as these before your school, making them see what it means to people to have no school and no church in a town. Point out the fact that the Sunday-school missionary is a scout, going ahead to plant outposts and open up the country for new work. Some folks think that the frontier has disappeared and that there are no new fields to occupy, but the Interchurch Survey tells us that there are 26,000,000 children and youth in America today without any definite religious instruction.

## Dramatic Presentation

The Children's Day program for this year brings up the subject of dramatic presentations and their value in any type of religious educational work. They are very effective when well done. Many schools have never used them because of the feel-

ing that they are not proper in the church. Yet the prophets of the Old Testament used such methods constantly. The fact is that there is hardly any other method which so well helps the child to get the real spirit of the scene or incident he is trying to set forth.

Even more common is the feeling that dramatizations mean long rehearsals, elaborate stage settings, special costuming and so on. Such accessories do aid at times to present a message with great attractiveness and power. But much can be done in the simplest possible manner, without costumes, stage settings, or any paraphernalia beyond that available almost anywhere.

## A Few Examples

Here are a few examples of what I mean. A class of young girls was asked to lead the devotional service of their department. As they arranged the program they decided, instead of having one person read the scripture lesson, to have it copied in dramatized form, setting forth the narrative and speaking parts separately. Then they divided up, each one taking a part and reading the words that belonged thereto. There was no rehearsal. It was simply a reading, but every person in the room listened intently and with new appreciation of the meaning.

Here is another, sent us by Miss Harriet R. Palmer, Missionary Superintendent of the school at Pomona, California. This program was based on the descriptive matter sent out by the society for that month. A screen divided the platform into two parts, one representing a home, the other an office of the society. Telephones were placed in each and a young woman "at home" called up the secretary "in his office" and said she wanted to know something about the work of the society. She asked various questions to which he replied. The same facts about the work, its needs, the





Suquamish, Washington, Chapel. Dedicated July 2, 1916

methods, costs, etc., were given, but it was in that simple dramatized, conversational form which transformed it from a very tame and dull proceeding into one that held the attention of all.

In the same school they presented the work of the C. C. B. S. (do you know what that means?) by getting some large building blocks and actually building a church before the school. Each department furnished money and material for foundations, walls, and floors. Representatives of the classes did the building while they talked of the new church and how much it would mean to them. But when they got to the roof, their money had given out and they could not finish. They were in despair when another pupil representing an officer of the C. C. B. S. came in, inquiring the cause of the trouble, and then informed them that his society would put the roof on their church for them.

Has any one else some illustrations of this sort of work? If so, send them along. It will help some other school.

## Launching Song for the New "Mayflower"

By Walter J. Mathams

May be sung to the tune of "Through the Night of Doubt and Sorrow" (St. Asaph). This hymn is being used in England in connection with the celebration of the Pilgrim Tercentenary.

Pilgrim Sons of Pilgrim Fathers,  
Lithe of limb and blithe in heart,  
Lo! the Angel of the Future  
Calls you now to play your part.

Rise and dare a vast adventure  
For your God and for your time,  
With the freshness and the fervor  
Of your eager morning prime.

Launch the Mayflower of your vision  
Where the waves far rolling sweep,  
Outward sail with souls expecting  
God's new wonders in the deep.

He will there reveal his purpose,  
And your place in his great plan  
For the new earth and new heaven,  
And the Promised Life of man.

Not a land of milk and honey  
Is the object of your quest,  
But a life where love and service  
Win the Blessing of the Best.

Where the war cry of the nations  
Shall be dumb for evermore;  
Where the children of Our Father  
Live in peace on sea and shore.

Pray and toil and forge still forward  
On a steady, even keel;  
All is theirs who know the secret  
When to stand and when to kneel.

Never tempest, rock nor ice-floe  
Shall your ship or souls o'erwhelm,  
For the Galilean Pilot  
Keeps his hand upon the helm.



# Promotion Programs for Children's Day

**M**ANY church schools are combining their Children's Day exercises with those of Promotion or Graduation Day. There are certain advantages in this, as it links up the work of the church school with that of the day school in the minds of the children and helps them to feel their progress in the former as in the latter. This is the time of year when the day school is holding its graduation exercises and that gives it appropriateness in the church school.

There are some disadvantages too, especially with reference to the older pupils, in that they are quite likely to be more than usually pressed for time on account of their regular day-school work and find the request for anything extra in the church school irksome. Still another disadvantage is that, whether the school actually takes a vacation during the summer months or not, a large number of pupils are apt to go away immediately after Children's Day and the break that is often so unsettling in passing from one department to another is heightened in force.

I have been asked to give some practical suggestions for such a promotion program arising out of the composite experience of churches that have followed this custom of holding Promotion Day exercises in June.

## Decorating the Church

The decorations at this season of the year have always been very beautiful, one church having been fortunate enough to have in its membership a man who was a highly skilled decorative artist and most generous in the use of that skill for the good of the church. Daisies and buttercups were the flowers most used, together with peonies and such other flowers as might be sent in from the gardens of friends.

But this decorative aspect of the day was not merely of æsthetic value. It was an opportunity for the boys and girls to render a real service combined with some good times. For several years the Boy Scouts and Camp Fire Girls, and any others who wished to join in the work, have gathered on the morning before Children's Day at the church. Automobiles are loaned to take them out to some field on the outskirts of the city where daisies and buttercups were abundant, and they go to work. It is real work too, as any one who doubts may ascertain by keeping steadily at the job of picking tough-stemmed daisies on a warm June morning for two or three hours steadily.

A little before noon the autos return for their loads. Three or four cars will be loaded with the flowers carefully tied in

By  
Herbert Wright Gates

In this article Dr. Gates tells how some schools have Promotion Day Exercises on Children's Day.

In the program which he suggests, note how successfully the children's point of view and interests are conserved.

The Editors would like to have others write us how they carried out Children's Day in their church this year. Regular rates will be paid for accepted articles.

bunches of convenient size and with the stems cut to equal lengths.

Then the harvesters pile into other cars and ride back to the church, tired but jolly, to be greeted with a good luncheon served by some of the mothers. And on Children's Day, when the large audience is enjoying the beauty of the great auditorium that has been transformed into a flower garden, the contribution that has been made by the boys and girls is carefully remembered and acknowledged.

In making up the program for Promotion Day, every effort should be made to keep it closely related to the work of the school. Too often it has degenerated into a merely spectacular display for the delectation of admiring parents and friends but of doubtful value to the long-suffering children and with certainly very little result so far as centering their thought or interest upon their school work is concerned.

## A Specimen Program

This point may best be illustrated by a sample program, given from memory.

At the beginning of the service the members of the school marched in, entering the church by the doors at the right and left of the pulpit, going down the side aisles, meeting in the center at the rear and coming up the center aisle in double column. At the head were the American flag and the department colors, a set of really beautiful banners with designs from Christian art. These banners are carried each year by pupils selected by their respective departments on the basis of merit.

After the general devotional exercises with songs appropriate to the day, came the promotion exercise itself. It was so planned as to give the parents and other members of the congregation an idea concerning the work of the school. First, the superintendent made a brief statement concerning the aims and methods of the school, the plan of organization and the various departments and their age limits.

Following this the departments were represented in turn, beginning with the youngest. In each case the department superintendent told very briefly what the children had been studying during the year, the texts used, and any points of special interest, such as significant bits of service work accomplished. This was followed by some kind of illustrative songs, recitations or description by the children themselves. Some samples will indicate how this was done and how well it served to set forth the work of the school.

## The Primary Children's Part

The Primary Department had been using the Scribner graded course, of which the first year is God the Loving Father; the second, God's Loyal Children; and the third, Jesus' Way of Love and Service. The superintendent described the first year's course and its aim, then called up a group of the first year pupils. Those who have used this course will recognize the relation between it and the exercise that follows. The answers given by the children were for the most part taken from the memory texts learned during the year.

*Superintendent*—"What have you learned about God, the Loving Father?"

*Group*—"The Lord is thy Keeper."

*First Child*—"Out of the ground made the Lord God to grow every living tree."

*Second Child*—"He sendeth the springs into the valleys."

*Third Child*—"He hath filled the hungry with good things."

*All*—"Every good gift and every perfect gift is from above."



*Superintendent* — "What did the writer of First John call God?"

*All*—"God is Love."

*Superintendent* — "How does he show his love?"

*First Child*—"He careth for you."

*Superintendent* — "How may we show ours?"

*Second Child*—"Care one for another."

The second year, God's Loyal Children, was then spoken of as aiming to teach the relations that should exist between children in consequence of their common relationship to God, the Loving Father, and a group of second year children came to the platform. Without taking the space to give the questions and answers in detail, the children set forth the idea they had gained of what it means to be a Loyal Child of God in such verses as the following: "Honor thy father and thy mother." "Children, obey your parents." "Obey them that have the rule over you." "Be thou faithful." "Thou shalt love thy neighbor as thyself." "As ye would that men should do to you, do ye also unto them."

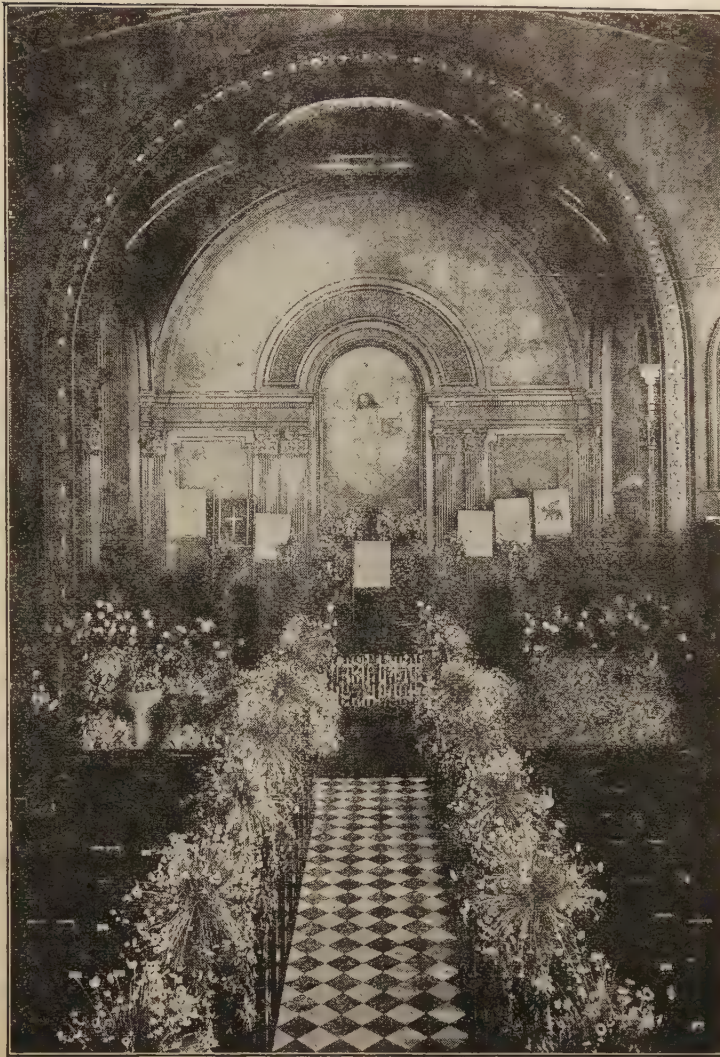
The third year course was similarly illustrated.

### The Junior Part

In the Junior Department, the work of the year had covered Old Testament characters, and the superintendent of this department named some of the important ones and told of the method of work. He then spoke of one method that had been used, the making of sand table pictures of biblical scenes by different classes and the explanation of the same to the department by those who had made them. Then followed the story of Joseph, told by a Junior boy, and illustrated by a sand table reproduction of the scene where Joseph is sold to the traders.

Another feature of the work in this department had been the making of mission posters and one of these was also shown and explained by its maker. It was a large map of South America sketched in outline and having attached to the various sections samples of the articles which we get from these countries. There were a lump of sugar, a bit of rubber, vial of oil, and other articles to which attention was called. At the bottom was the inscription in large letters: "These are South America's Gifts to Us. What have We to Give in Return? She Needs Christian Education."

P.



The Church Decorated for Children's Day

### The Intermediates' Contribution

The Intermediate Department had studied the history of Israel and the Life of Jesus and their particular contribution on this occasion was the story of Esther in dialogue form and very largely in the biblical words, although considerably abbreviated. Members of the department took the parts of Mordecai, Haman, Esther, and the King. There was no attempt at costuming; it was simply a dialogue recitation, but as such it put the familiar story before the congregation with fresh interest and appeal.

These brief sketches will serve to illustrate the principle upon which any school may construct such a program. The more individual it is and the more closely it relates itself to the actual work carried out in the school, the better it will be.

If the Senior Department has carried out any particular line of missionary endeavor, this might well be described by a member or members of the department. Young people of high school age have a strong dislike to coming forward with the little children simply to receive a diploma or be recognized as of the children. But if they can be given a distinctive part of the program suited to their years and abilities

they will cooperate willingly. The program which has been freely described above stopped with the Intermediate grades, but a similar program conducted in another church included a young people's chorus which provided most of the music, having been carefully trained in advance.

### The School Exhibit

Still another feature may well be added to Promotion Day, as was done by a church in the Middle West. Immediately following the services the members of the congregation were invited to attend an exhibit of work done by the pupils of the school in their department rooms. There were displayed, not only cards that had been colored by the little ones, but note books, original sketches, maps, stories written, models made by the boys illustrating biblical or missionary themes, and so on. Each class had its own exhibit on its own table, and two members of the class had been chosen to act as its representatives to explain the exhibit and answer any questions that might be asked. While preparing for this the teachers had warned the pupils that visiting friends might ask a good many questions about the subjects that had been studied and that therefore they must select representatives who had done good work and would be able to represent the class worthily. It was interesting to note the discrimination with which most of the classes made their selections. It was also interesting to note what a thorough examination some of these representatives underwent with the utmost of pride and enjoyment. It is safe to say that no ordinary set examination in the church school could have called forth the same amount of effort in careful preparation.

These are merely some suggestions which any school may develop for itself. Make Promotion Day really represent the work of the school. It will help to promote the interests of religious education in the church. There is nothing that the average father or mother enjoys much more than the discovery that son or daughter has been learning something worth while and is able to express it creditably before others. It is rather pathetic that so many parents find this discovery such a surprise in the church school, but that is all the more reason why an occasion which lends itself so appropriately to this purpose should be utilized to its full value.



# The Superintendent's Guide to the June Lessons The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 36 JUNE 6	SECOND WEEK LESSON 37 JUNE 13	THIRD WEEK LESSON 38 JUNE 20	FOURTH WEEK LESSON 39 JUNE 27	Departmental Groups	
							Plan 1	Plan 2
4	B E G I N N E R S	The Little Child and the Heavenly Father  Part 3	THEME: Duty of Loving Obedience  TITLE: Going on an Errand. MATERIAL: Gen. 37. 1-4, 12-17.	THEME: Love Shown by Prayer and Praise  Daniel Praying. Dan. 6. 1-23.	THEME: Love Shown by Prayer and Praise  David Praising God. 1 Sam. 16. 12b; etc.	THEME: Love Shown by Prayer and Praise  Stories 37 and 38 Retold.	B E G I N N E R S	B E G I N N E R S
5		The Little Child and the Heavenly Father  Part 7	LESSON 88  THEME: Children Helping TITLE: Stories 85-87 Retold.	LESSON 89  THEME: Friendly Helpers The Story of Ruth and Naomi. MATERIAL: Ruth 1. 1-19.	LESSON 90  THEME: Friendly Helpers Ruth in the Barley Field. Ruth 1. 22; 2. 1-23.	LESSON 91  THEME: Friendly Helpers Stories 89, 90 Retold.		
6	I	Bible Stories for the Sunday School and Home  Part 3	LESSON 36  THEME: Pleasing God by Right Doing TITLE: Joseph's Unkind Brothers. MATERIAL: Gen. 37. 5-11, 18-36.	LESSON 37  THEME: Pleasing God by Right Doing Joseph's Kindness to His Brothers Gen. 42. 1 to 45. 15.	LESSON 38  THEME: Pleasing God by Right Doing Joseph's Care of His Father. Gen. 45. 16-28; 46. 1-7; 47. 1-12.	LESSON 39  THEME: Pleasing God by Right Doing Self-Control. The stories and memory verses of preceding lessons as re- quired.	P R I M A R Y	P R I M A R Y
7	II	Bible Stories for the Sunday School and Home  Part 3	THEME: The Needs of Children the Wide World Over TITLE: The North American Indians, II. MATERIAL: Same as Lesson 35.	THEME: The Needs of Children the Wide World Over The Children of the Cold Northland. Same as Lesson 35 and Matt. 28. 18-20.	THEME: The Needs of Children the Wide World Over The Children of Cherry- Blossom Land. Same as Lesson 37 and Psa. 115. 4-8, 11, 13; 96. 1-10a.	THEME: The Needs of Children the Wide World Over The Needs of Children the Wide World Over. Isa. 52. 7; Psa. 100. 3a; 117; 86. 9, 10; 67. 1-4a; 107. 1-3, 5, 6, 8; 72. 18, 19; etc.		
8	III	Bible Stories for the Sunday School and Home  Part 3	THEME: Two Messengers of Jesus Doing God's Will TITLE: Paul Preaching Christ. MATERIAL: Acts 9. 20-30; 13. 44-52.	THEME: Two Messengers of Jesus Doing God's Will Paul in Prison. Acts 16. 16-40.	THEME: Two Messengers of Jesus Doing God's Will Paul Shipwrecked. Acts 27. 1-44.	THEME: Two Messengers of Jesus Doing God's Will Paul's Story of His Adven- tures (Review). Lessons 35 to 38; 2 Cor. 11. 24-33.		
9	IV	Stories from the Olden Time  Part 3	THEME: Stories of Moses and His Times TITLE: Troubles in the Wilder- ness. MATERIAL: Num. 20. 1 to 21. 9; Psa. 107. 4-6.	THEME: Stories of Moses and His Times Balaam and Balak. Num. 22. 1-38; 23. 20-38; 24. 1-13.	THEME: Stories of Moses and His Times How God Honored Moses. Num. 27. 15-20; Deut. 32. 48-52; 34. 1-12.	THEME: Stories of Moses and His Times Review. Psa. 107.		
10	V	Hero Stories  Part 3	THEME: Stories of Heroic Followers of Jesus TITLE: A Cobbler and a Map of the World—William Carey. MATERIAL: Psa. 22. 27, 28; 96. 1-13; Isa. 54. 2, 3; Mark 16. 15; Rom. 10. 12-15.	THEME: Stories of Heroic Followers of Jesus Making the First Chinese Bible—Robert Morrison. Psa. 19. 7-11; 119. 9, 11, 105; Isa. 2. 2-4; Matt. 7. 24, 25; Eph. 6. 17; 2 Tim. 3. 16, 17; James 1. 22.	THEME: Stories of Heroic Followers of Jesus In a Burmese Prison—Adoni- ram Judson. Psa. 50. 15; Matt. 5. 11, 12; 10. 16-18; 16. 24, 25; 19. 29; 2 Cor. 11. 24-27; 12. 9, 10.	THEME: Stories of Heroic Followers of Jesus Seeking the White Man's Book of Heaven—Response by Jason Lee and Marcus Whitman. Chron. 28. 9; Psa. 145. 18; Isa. 45. 22; Jer. 42. 3; Amos 5. 8; Matt. 6. 33; 7. 7-11.	J U N I O R	J U N I O R
11	VI	Kingdom Stories  Part 3	THEME: Stories of the Kingdom of Judah TITLE: Josiah Walks in David's Ways. MATERIAL: 2 Kings 22. 1 to 23. 3, 25.	THEME: Stories of the Kingdom of Judah Jehoiakim Burns the Prophet's Message. Jer. 36. 1-32.	THEME: Stories of the Kingdom of Judah Jerusalem Taken by Nebu- chadnezzar. 2 Kings 25. 1-30; Jer. 39. 1- 18; Lam. 1. 1-6.	THEME: Stories of the Kingdom of Judah Review.		
12	VII	Gospel Stories  Part 3	THEME: Our Bible and How It Came to Us TITLE: The New Testament and Its Books. MATERIAL: Matt. 5. 1-12, 24- 27; 13. 1-8, 18-23; Luke 6. 31; John 3. 16; 14. 1-3; etc.	THEME: Our Bible and How It Came to Us The Story of the New Testa- ment Manuscripts. Matt. 5. 17-20, 33-37, 43-48; 6. 1-15, 19-21; 7. 1-5; John 13. 34, 35.	THEME: Our Bible and How It Came to Us The Story of the English Bible. Psa. 119. 9-16, 33-36, 89-91; 105-112, 129-133, 152-160; Matt. 5. 18; Heb. 1. 1, 2.	THEME: Our Bible and How It Came to Us The Bible in Mission Lands. Isa. 45. 20-23; 59. 7, 8; 6. 8; Psa. 119. 1, 2; Matt. 28. 18- 20; 2 Cor. 5. 17.		
13	VIII	Leaders of Israel  Part 3	THEME: Leaders of Israel TITLE: Brotherhood—Jonah, a Prophet Who Learned the Love of God. MATERIAL: The Book of Jonah.	THEME: Leaders of Israel Service—Esther, the Queen Who Served Her People. The Book of Esther.	THEME: Leaders of Israel Self-Mastery—Daniel, the Young Man Who Was True to Himself. Dan., chaps. 1, 3, 6.	THEME: Leaders of Israel Review.	I N T E R M E D I A T E	I N T E R M E D I A T E

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.



## The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 36 JUNE 6	SECOND WEEK LESSON 37 JUNE 13	THIRD WEEK LESSON 38 JUNE 20	FOURTH WEEK LESSON 39 JUNE 27	Departmental Groups	
							Plan 1	Plan 2
14	IX	Christian Leaders Part 3	THEME: Later Christian Leaders TITLE: William Carey, Founder of Modern Missions MATERIAL: Psa. 72, 1-17; Isa. 11, 1-10; Matt. 28, 16-20; Acts 1, 8; 12, 1-12; 13, 13- 16, 42-46; etc.	THEME: Later Christian Leaders Shaftesbury, the Friend of Toilers. Exod. 2, 10-15; Job 29, 6-25; Isa. 1, 7-17; 58, 1-9; Amos 8, 1-10; Luke 10, 25-37.	THEME: Later Christian Leaders Florence Nightingale, Friend of the Sick and Wounded. Exod. 2, 1-10; Matt. 25, 31- 46; Mark 1, 21-39; 9, 14- 29; John 5, 1-9; Acts 9, 36- 43.	THEME: Later Christian Leaders What Leadership Costs.	I N T E	INTERMEDIATE
15	X	The Life of Christ Part 3	THEME: Jesus Facing Opposition and Death TITLE: Jesus Betrayed, Denied, Condemned. MATERIAL: Mark 14, 32-72; 15, 1-20; Luke 23, 1-12; John 18, 12, 13, 19-24.	THEME: Jesus Facing Opposition and Death Jesus on the Cross. Luke 23, 26-56; Mark 15, 33- 37; John 19, 25-30.	THEME: Jesus Facing Opposition and Death The Risen Christ. Matt., chap. 28; John, chaps. 20 and 21.	THEME: Jesus Facing Opposition and Death Recapitulation: The Abiding Christ. Matt. 28, 16-20; Luke 24, 44- 53.	R M E D I A	
16	XI	Christian Living Part 3	THEME: The Christian and the Church TITLE: The Organization of the Local Church. MATERIAL: Eph. 4, 1-11; 1 Tim. 3, 1-13.	THEME: The Christian and the Church The Organization and Work of Our Denomination. 1 Cor., chap. 3; John 17, 20, 21.	THEME: The Christian and the Church The Larger Fellowship. John 17, 20-26; 3, 16, 17; Matt. 10, 34-42; Eph. 4, 1-6; 3, 14-20.	THEME: The Christian and the Church The Allies of the Church. Mark 9, 38-41.	A T E O	S E N I O R
17	XII	The Problems of Youth in Social Life Part 3	THEME: The Problems of Youth in Social Life TITLE: The Use and Abuse of Pleasure and Recreation. MATERIAL: Eccl. 3, 1-13; Neh. 8, 9-18; Luke 8, 14; 1 Tim. 5, 6; 2 Tim. 3, 1-5.	THEME: The Problems of Youth in Social Life Friends and Companions. Ruth 1, 15-18; 1 Sam. 18, 3, 4; 19, 1-7; 20, 1-25; Prov. 17, 17; 18, 24; John 15, 13- 17.	THEME: The Problems of Youth in Social Life Our Responsibility for Those Who Are Younger. Gen. 4, 9; 44, 14-34; Exod. 2, 1-10.	THEME: The Problems of Youth in Social Life For Self or for Others? Review.	S E N I O R	
18	XIII	The History and Lit- erature of the He- brew People Part 3	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community TITLE: Isaiah and the Crisis of B. C. 701. MATERIAL: 2 Kings, chaps. 18 to 20; Isa., chaps. 36, 37.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community Micah and the Greedy Op- pressors. The Book of Micah.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community The Reformation Under Heze- kiah. 2 Chron., chaps. 29 to 31.	THEME: The Kingdom of Judah, the Exile, and the Restored Jewish Community God's Judgment Upon Nine- veh. The Book of Nahum.	S E N I O R	Y O U N G P E O P L E
19	XIV	Survey of New Testa- ment Literature Part 3	THEME: The Interpretation and De- fense of Christianity TITLE: A Vision of the Final Triumph. MATERIAL: Rev., chaps. 7, 21, 22.	THEME: The Interpretation and De- fense of Christianity What a Christian Mystic Saw in Jesus. John 1, 1-18; 3, 1-21; 4, 1-26; 6, 22-51; 7, 37-39; 8, 12; 31-59; 10, 1-18; 12, 20-50; chaps. 14 to 17; 20, 30, 31.	THEME: The Interpretation and De- fense of Christianity The Marks of the Christian. The Three Letters of John.	THEME: The Interpretation and De- fense of Christianity Review of Chapters 1 to 38.	O R	
20	XV	The Bible and Social Living Part 3	THEME: The Church TITLE: The Church a Com- munity Force. MATERIAL: Isa., chap. 49; Jer., chap. 29; Matt. 10, 5-22; 16, 24-26; 15, 22; chap. 25; 28, 18-20; John 12, 20-26; 1 Thess. 4, 9-12; etc.	THEME: The Church Church and State. 2 Sam., chap. 6; 1 Kings 8, 22-26; Isa. 11, 1-5, 9; Jer., chap. 31; Ezek., chap. 18; Acts 18, 1-17; Mark 9, 38- 40; etc.	THEME: The Church The Churches and the King- dom. Acts 1, 6-8; 2, 43-47; 11, 27- 30; 1 Cor. 16, 1-6; 2 Cor. 8, 1, 2; Eph. 5, 15 to 6, 9; Matt. 6, 1-16; 23, 15; etc.	THEME: The Church The Christian Social Order. Luke 11, 2-4; Rev. 21, 2, 3, 4; 7, 16.	E	
ADULT							Special courses for parents and elective courses on special topics.	
							Adult	

## The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK. LESSON 10 JUNE 6 Saul's Failure	SECOND WEEK. LESSON 11 JUNE 13 A Shepherd Boy Chosen King	THIRD WEEK. LESSON 12 JUNE 20 The Lord Our Shepherd	FOURTH WEEK. LESSON 13 JUNE 27 Review: The Life of Samuel
6 7 8	PRIMARY	Early Leaders and Kings of Israel	TOPIC: A King Who Disobeyed God. MATERIAL: 1 Sam. 15, 13-26.	The Story of a Shepherd Boy. 1 Sam. 16, 4-13.	How God Takes Care of Us. Psa. 23, 1-6.	Stories About Samuel. 1 Sam. 12, 1-5, 13-25.
9 10 11	JUNIOR		TOPIC: How Saul Lost His King- dom. MATERIAL: 1 Sam. 15, 13-26.	A Shepherd Boy Anointed to be King. 1 Sam. 16, 4-13.	The Shepherd Psalm. Psa. 23.	A Boy Who Became a Great Man. 1 Sam. 12, 1-5, 13-25.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Why Saul Failed. MATERIAL: 1 Sam. 15, 10, 11, 24- 28; Deut. 11, 26-28; Titus 2, 11-14.	Chosen for a Great Work. 1 Sam. 16, 4-13.	Trusting God to Supply Our Needs. Psa. 23; Matt. 6, 31-33; Phil. 4, 19.	Review: Elements of Strength in Samuel's Character.
	YOUNG PEOPLE AND ADULTS		TOPIC: The Strength and Weak- ness of Saul's Character. MATERIAL: 1 Sam. 15, 13-23.	The Possibilities of Youth. 1 Sam. 16, 4-13, 17, 18; 1 Tim. 4, 12; 1 John 2, 14.	Our Divine Shepherd. Psa. 23; John 10, 7-16.	Review: Samuel's Service to His People.



# New Motives for the World of Industry

By Arthur E. Holt

(This is the fourth in a series of articles on moral and spiritual background in the world of industry. In this article Dr. Holt deals especially with the question of motives in the life of the laboring man.)

"**A**T first the abolition of piecework was warmly welcomed as it was thought that in the state in which all the people were imbued with a sense of duty there would be no necessity for any other incentive to work. Now the disappointment is great when it is realized that the sense of duty is not equal in all sections of the community."

This interesting quotation is from an article in the *Labor Review*, dealing with the reintroduction of piecework in the German factories, under the leadership of the Social Democratic party. It brings us face to face with what is probably the most pressing problem at the present moment in our modern industrial order. Men are facing it from every angle, and the interesting part of it is that it is pre-eminently a religious and moral problem with which they are dealing. In the old simple world of industry, when men dealt with one another in face-to-face relationships, the question of motive in industry was solved because men went to their work with a very definite conviction that they were serving their God, serving their fellowmen, making a living and building an honorable life. But that conviction is not so thoroughly shared by the modern workmen. It is harder for him to realize that these motives are valid for the modern world of industry in which the old face-to-face relationships no longer maintain. As a result there is a breaking down in the morale of the workers, which is extremely serious. No nation can be a great nation unless it is made up of people who labor and produce. All tendencies which keep people from going to their work with a religious passion and devotion are fatal to the ultimate success of the nation. The quotation which we placed at the beginning of this article clearly represents the two-fold phase of this important question: the morale of industry.

What can the church, which faces the great army of modern workmen, who are engaged in the great fight against poverty, and are organized to feed and clothe a hungry world do to put spirit and courage into this army?

The church can adequately interpret the Christian religion in a way which will link the religious motive to the practical activities of life. The story is told of an inspired mechanic who saw one day by the side of the road a man who had the reputation for being a religious fanatic. Hour after hour the man sat by the road-

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## A Challenge to the Church in an Industrial Age

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To Use

The Whole

Equipment - - -

Of the

Whole

Church

In

The Effort

To Put

Morale

Back Into

Industry

---

Pulpit  
Church School  
Open Forum  
Publications  
Colleges

side, waving back and forth, but accomplishing nothing. He was doing all this as the expression of a religious conviction. The inspired mechanic fitted up a set of straps and braces, whereby the man was made to run a sewing machine, and thus he turned him into a useful citizen. He linked the religious motive to practical activities. Something like this the church must do as a first contribution in the task of putting morale into the world of industry.

The second challenge to the church is to provide an adequate system of moral and religious education which will train the modern worker to see the moral significance of the task by which he earns his daily bread. Here again we need to turn as pupils and sit at the feet of the ancient prophets. When their social order was tottering on the verge of social anarchy, they definitely set themselves to the education of the nation's youth. They filled the mind of a growing generation with pictures of great-souled leaders like Abraham, the father of his people; Jacob, the industrious, and Joseph, the successful man of affairs. The triumph of the prophetic party in the reforms which took place

under Josiah are a tribute to the effectiveness of the prophets in educating the people. One of the reasons why the modern laborer does not go to his task with more enthusiasm is not that he does not get good wages—he is getting more than ever before. The reason lies deeper than this. He finds little chance of spiritual investment. The significance of his work in terms of spiritual and moral effort does not inspire him. During the war the church helped build the morale of the fighters by enabling them to see the moral significance of the fight they were making. President Wilson's interpretation of the issues of the war did more to win the war than the munition factories. The church has an opportunity to make this same contribution to the world of industry. The issues are perhaps not so critical in appearance, but more lives are at stake in this struggle than were at stake in the world war.

In the third place, if the church is to help bring morale back into industry for the workers, it must make the world safe for the workers who live the productive life. In the army if the heroes were not rewarded and the cowards were not punished, the morale of the army went to a low ebb. We must advance beyond the place where our only appeal to the worker is the appeal to his sense of duty. The quotation at the beginning of this article clearly shows that the appeal to duty by itself is not sufficient, but that the exact conditions under which the man labors must reinforce this appeal. An industrial system which rewards the shirkers and punishes the workers can never have the loyalty of working men. It is just at this point that the situation seems most critical at this time. The general conviction seems to pervade the working classes that it does not pay to be industrious, but that the harder they work the richer some one else always becomes. There is no greater challenge before the church at this time than to enter the world of industry as the militant organization, determined to find the way of a just industrial order, and to fight for its establishment. The motives behind labor which must be satisfied are the great outstanding motives of human nature. In proportion as we set up a social order in which the men who render service can find these motives gratified as a reward will we bring back the old morale into the working world.



## “The Biscuit Box”

### The Conversion of a Parsonage Barn into a Building Agency

By P. R. Hayward

In reading this article note the following points:

1. The pastor's part in the project.
2. The use made of things they had.
3. How the normal interests and activities of the boys and girls were utilized.
4. The effect on the young people.
5. The effect on the community.

The Editors invite others to tell our readers of plans they have found successful.

THE new pastor was living through those first hectic weeks in which he seeks to attach names to a sea of strange faces and to find the pathway into unexplored personalities. While thus engaged, he took three strolls and did some thinking.

First, he strolled into the weekly meeting of his Young People's Society. He found twenty-six persons present, about one-third of whom were over twenty years of age; he thus discovered that only seventeen persons in their teens were that week reached by any midweek activity of the church.

Second, he wandered through the enrolment records of his Sunday school and found the names of ninety-seven boys and girls between twelve and twenty years of age; by the time he had placed the figures “twenty-six” and “ninety-seven” side by side in his mind for some time, he decided to take a stroll in the yard.

While thus employed he found his way into the barn at the rear of the parsonage. It had been built in the days when the minister kept a horse and served also an outlying church. In one corner was the stall partition still standing, heaps of kindling occupied the floor, and dust had been gathering everywhere for many years. He paced the floor in both directions and so measured it roughly, reached his hand up and judged the height of ceiling there would be after removing the upper floor, and concluded that a basket ball would wear off its cover in about one season on the rough deal floor.

The developments of the next few months can be briefly told.

Would the Church Board agree to alterations in the barn? No trouble arose there. Would the removal of the upper floor weaken the building? Carpenters examined it and said, “No.” Would the young folk like to see “something doing along that line?” To watch their eyes kindle at the mere mention of the idea was sufficient answer. Who would do the work? The older boys and young men soon answered this question; night after night they came to the old barn and toiled until after dark; they took down the upper floor, used the lumber to board up the sides and covered the rough boards with heavy pulp paper; they tore up the floor of a small room adjoining the barn

and lowered it so as to give “head room” in what was to be later the famous “Social Hall,” and then they carted in a second-hand stove from the home of one of them so that this “Hall” became a rallying place in cold weather during lulls in the games. Could any equipment be provided? Permission was secured to use the rally day offering for this purpose, and for \$16.50 a basketball, volley ball, an indoor baseball, and basketball goals were purchased. These were duly set in place and on an October evening the modest “Gym” was officially “opened” to the young folk of the church. It was only eighteen feet wide by thirty-two feet long, with a ceiling fourteen feet high, so, when a visiting team from the city Y. M. C. A. came to

play a game during its first winter, they promptly dubbed it, in comparison with their own commodious rooms, “The Biscuit Box.” By this name it has affectionately been called ever since, although the pastor, steeped in the lore of King Arthur, tried to attach to it the title of “The Camelot Gymnasium.”

Within the next four years improvements were gradually made, some of which may be mentioned here. Money was secured for a hardwood floor in the gymnasium which did much to prolong the life of basketballs and running shoes. Flying rings, a mat and a horizontal bar were added to the athletic equipment. For the first year the social hall was merely a dull, dusty space with cobwebs on the ceiling and bare posts along the walls, but later the walls were neatly sheathed and painted, lights were installed, pictures, pennants, and mottoes adorned the walls, a table was made with adjustable sides for ping-pong games and, perhaps most important of all, cupboards were installed in one end to hold the dishes used in the almost innumerable “feeds” and suppers held in the tiny room. An electric light over the low outside door blazed its welcome on winter nights down the dark passageway between the church and the parsonage. The famous and much loved second-hand stove became finally a fire-trap and breathed its last, being replaced by a new one, much to the regret of those who had dreamed and worshipped at the sight of the merry blazes through its many cracks.

For the first season basketball and volley ball leagues among the young people provided the chief center of attraction in the program. Leagues were carried through for young ladies, for young men and for the younger boys and girls, and at the first annual athletic exhibition in May, ribbons were presented to the winning team in each league. In later years a more definite program was carried out and the leagues did not take so prominent a place, although interclass games and match games with outside teams were continually a feature of intense and usually hilarious interest.

Some idea of the place these rooms and the social activities carried on filled in the lives of the young people may be gained from a glance at the following weekly schedule carried out during one season:



The Leader's Nook





The Girls Take a Hand



A Strenuous Wrestling Bout



Ready for Volley Ball

Monday, 4:00-5:30, school boys, 12-14 years; 7:30-9:30, class of boys, 15-17 years.

Tuesday, 7:30-9:30, older boys and young men.

Wednesday, 6:30-7:30, school boys under 12 years; 7:30, Church Prayer Meeting.

Thursday, 7:30-9:30, older girls and young women (games).

Friday, 7:30-9:30, girls, 12-14 years.

Saturday, 2:30-4:30, girls, 12-14 years; 6:00-7:00, older girls and young women (supper); 7:00-8:00, older girls and young women (meeting); 8:00-10:00, mixed group games for older boys, young men, older girls and young women.

In most of the groups a monthly supper was held on their day of meeting, while the girls met for supper every week, each bringing weekly the same article of food to contribute to the meal. It will be seen that these rooms were used every week night excepting that of the church prayer meeting, while at that service about two thirds of the attendance was usually made up of young people.

The work carried on included basketball, volley ball, group games of many kinds, physical drill, athletic tests, league and match contests, debates, practical talks on a wide variety of topics, First Aid instruction, public speaking, observation tests, instruction in sewing, cooking, etc., for the girls, and other activities. All these were centered around the Canadian Standard Efficiency Training for the boys and the Canadian Girls in Training for the Girls.<sup>1</sup> In summer short camps were held for boys

and for girls, and each winter season closed with a popular athletic exhibition and demonstration in the basement of the church.

At the beginning of this work the pastor found a class of fifteen boys in the Sunday school, averaging about sixteen years of age, of whom only two belonged to the church. Within the first two years all but two of this class were church members. With the girls' class, the same result was achieved. The first conversation that "broke the ice" with these boys took place one Saturday evening of that first winter while all were sitting around the old second-hand stove, after a lively game of basketball and a nine o'clock lunch served by the lads themselves. In those days the finished and cozy "Social Hall" was only a dream, the ceiling and bare beams hung with cobwebs, and for a tablet in which to spread the refreshments the boys nailed an old door to the top of a barrel and covered it with brown paper. Before going home, the pastor led the conversation round to the Christian life, and all took part in it as naturally as previously they had discussed the rules of basketball. As a result there were registered at once five decisions for the Christian life and these later influenced other members of the class to take the step.

The pastor, of course, gave a great deal of his own time to this work, but was able gradually to recruit assistants from among the young people themselves. A young man loaned for Tuesday evenings by the city Y. M. C. A. was the only assistance from outside the church. Today a

somewhat similar program is being carried on in which the burden of responsibility is borne by those who were immature boys and girls of sixteen and seventeen years of age when the "Biscuit Box" was opened.

In the spring of the first season a young physician of the town, after being shown over the "plant" said: "Now I know why I have not noticed as many young fellows standing around on the street corners this winter as in other years. They have been down here."

After three years of this work, the pastor's mind went back inevitably at times to the figures "twenty-six" and "ninety-seven." The Young People's Society, during the middle of the first winter, found its work simply absorbed by these numerous and popular group gatherings and disbanded. During the second and third years of operation, practically all of the hundred teenage folk in the Sunday school were reached by mid-week work. During the second season the average weekly attendance of "twenty-six" had risen to sixty-five and during the third winter it went up to eighty-four.

Here ends the story but not the work and influence of "The Biscuit Box." The work is still going on, and many young people who otherwise would be untouched by any church influence are being reached and held. And through their service activities the boys and girls, young men and women, are ministering to the needs of others, and in this way are learning the blessedness of giving their time, talents, and money.



The preacher came down occasionally to practice in a vain attempt to keep his boys from outclassing him at basketball.



The famous second-hand store and a lanky youth who became an equally famous basketball player.



An Exciting Game of Horse and Rider

<sup>1</sup> These are the official programs of religious education of the Canadian Sunday Schools and Christian Associations.



## Preparing to Teach the Lesson to Juniors

By Lyndon Phifer

AS my pupils are studying the second-year junior graded lessons, they are for the first time learning to prepare the lesson in advance of the class session. They are required to read daily Bible selections and the lesson story, to "think about" certain questions concerning conduct, to learn the memory text, and to paste, color, and designate the lesson picture before they come to class. This means a tremendous advance in the task set for these ten-year-old boys. So it is "up to me" not only to present a lesson story that will grip, but to make each pupil feel that the lesson will be a failure unless he has done his part at home the preceding week.

Monday or Tuesday is therefore not too early in the week for me to begin. My first step is to read, adapt, and master the lesson aim, so that it will from the beginning serve as a lens through which I may view the lesson as it unfolds in my preparatory study.

I then digest the selections for readings given in the textbook, marking certain points to be incorporated into the story as having particular interest for my boys.

Now for my own Work Book. I must read the daily Bible verses, learn the memory text, read the story, consider the test questions, and, finally, paste in the picture and color it.

Then I read what the author of the textbook has to say under the heading "The Lesson Story." Sometimes I find that this presentation is just what I ought to give to my boys; in other cases I must arrange the material differently. I must also make my own outline, or lesson plan; for, although the textbook itself is of course not to be taken to class, a few brief notes to guide me at the critical hour are invaluable.

At this point I study the correlated lesson. I find that it is hard to "put across" a correlated lesson without either pictures or objects by which to focus attention. We have no stereoscope in our department, so it is necessary for me to hunt for pictures in the public library. For the lesson on Neesima ("Everyday Heroes" series), for example, I found a travel book on Japan replete with pictures of life in Neesima's nation. When I spend sufficient time in the preparation of such material I find that the fifteen minutes set aside for the correlated period goes with a bang!

The remainder of my preparation is mostly subconscious. With the material of the coming story in some back corner of my brain I forget it—except at such times when some interesting association calls it back into my consciousness, when I mull over various points to discover, as

in a sudden shaft of light, a new twist in the telling of a certain incident, a new way to make my boys hang, all ears, over the tale, a new line of conversation which will fetch a reaction from them and cause them to take some part in the retelling and reliving of the story. Perhaps this is while riding on a crowded street car; perhaps it is just preceding slumber after I have

gone to bed. I cannot overestimate the value of such a period of mulling over the story once the facts are in mind. It is the greatest single argument for preparation of a lesson early in the week. If you master the facts by Tuesday or Wednesday and are really interested in them, you cannot possibly escape the help your subconscious mind will give you.

Finally—and usually just before Sunday-school time—I set down upon paper a few questions designed to lead my boys to express their desires, their little problems of school, home, or gang, and to suggest to them ways in which they themselves can be everyday heroes.

## Making a Lesson Plan

By Helen Caulkins

IT would be well, perhaps, before any definite lesson plan is formulated for us to agree upon the central aim of the junior church-school teacher. Above all else we must hold constantly before ourselves the great objective, which is to make Christians—natural, childlike, happy Christians, who are really trying day by day to follow the great Elder Brother, Jesus Christ.

Each lesson which we teach is important, in so far, and only in so far, as it aids in the accomplishment of this high aim. We have failed as teachers if we think of our task only in terms of single lessons, yet it is important that we prepare each lesson so that it may be *living* and *vital* and take its part in the great program of character building.

There are three outstanding points in any lesson plan which we may make, namely, preparation, presentation, and application.

### 1. Preparation:

(a) First of all, it is necessary that we become absolutely familiar with the new subject matter which is to be the basis for the next lesson. Not until it has made a definite appeal to us can we expect to make it live for the boys and girls. What does it say to me? What are some of the personal experiences in my life which will enrich this lesson? What books may I read which will add greatly to the information given in the teacher's book? are some of the questions which we must ask ourselves.

After the subject matter of the lesson has made its special appeal to us, it is necessary that we study it from the child's point of view. What will it say to a ten-year-old boy or to an eleven-year-old girl? How will it make *them better Christians*?

(b) Having studied the lesson material from our own and the child's viewpoint, it is essential that we decide what our *aim* will be in teaching this particular lesson—just how it will aid in the general aim of all our teaching.

We are dealing with the whole child, mentally, morally, spiritually, and physically. Therefore, as we think of our aim we must plan definitely to stimulate his mind—make him think, and awaken an emotional response strong enough to force into action his will which will compel him to act honorably, courageously, and lovingly.

### 2. Presentation:

(a) Here again we must keep the child in mind and *plan an approach* to the lesson which will immediately grip his or her attention. For example, if the lesson which is to be presented is based upon the land where Jesus lived, a proper approach might well be the land of Palestine today. Call for the junior's information concerning the conquest and capture of the Holy Land from the Turks. One danger which we must constantly guard against is that of choosing an approach which is not definitely related to the lesson.

(b) After having determined just how we will begin our lesson we must outline clearly the main points in its development, planning illustrations from every possible source. It will be helpful also to prepare six or eight good questions which will demand *real* thought on the part of the boys and girls and which will also help in the progress of the lesson toward the accomplishment of the aim.

### 3. Application:

Just how is this lesson going to help Mary and John to be a better girl and boy? This is the question which we must ask ourselves as true teachers of the Christian faith. We know that children learn to be good only by *being* good, therefore, the way to help those who come to us Sunday after Sunday to be good, is so to teach that they will feel inwardly compelled toward goodness in their daily lives.

Somehow, some way we must touch the lives of those we teach seven days in the week, then we will be great teachers—character builders in the kingdom of God.



# Vacation Work with the Children

By Rose M. Russell

FOR many years our Sunday school acted on the principle that as nearly every one went away in the summer, if we kept the school open and "held things together" that was all that could be expected. But five years ago some of the Junior teachers began an investigation, through which they discovered that the majority of the children were at home, except during the month of August, and also that many who were away "week ends" were at home during the week.

These teachers had longed for more time for the religious education of the children and this seemed to them an opportunity. No paid workers, who could give full time, were available, but four or five of the Junior teachers volunteered to give one day a week, for six weeks, to vacation work with the Juniors. These teachers were not people of leisure; two of them were school teachers, who gave part of their vacation, the others were busy mothers and home makers.

A month before the classes began these teachers met and planned the work. All were agreed that none of the plans for Vacation Bible Schools entirely met our needs. They did not correlate closely enough with the Sunday-school work. Then, too, our school was to meet just one day a week, so we found it necessary to make our own program.

The day was divided into six periods—three general periods with all classes together, for worship, stories, and games, three special periods, in which the children were separated into small groups for illustrative and constructive work and dramatization.

The opening period in the morning was given to worship. The thought of the hymns and Scripture, which were afterwards learned and illustrated, was developed and the children used them devotionally. The period of illustration naturally followed, when the hymns and Scripture, that had just been used, were made into an attractive booklet with pictures which the children selected and colored. The children were classified according to their Sunday-school grade for this work.

The same division held for the next period, which was constructive work. The younger children made Bible Book Cases of cardboard and folded small books, upon which they printed the names of the books of the Bible, and placed them correctly upon the shelves of the book cases. These cases are in use all year in the Sunday school. The children who were studying missionary lessons made an African and an Eskimo village. Others made relief maps of Palestine and the oldest Juniors made a model of the temple.

The last period of the morning was the story hour. This was one of the happiest

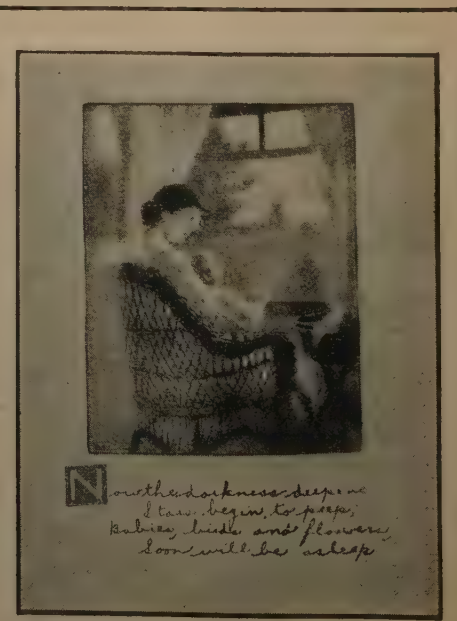
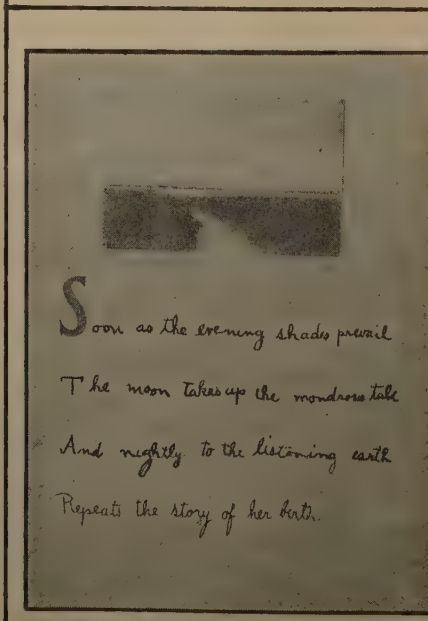
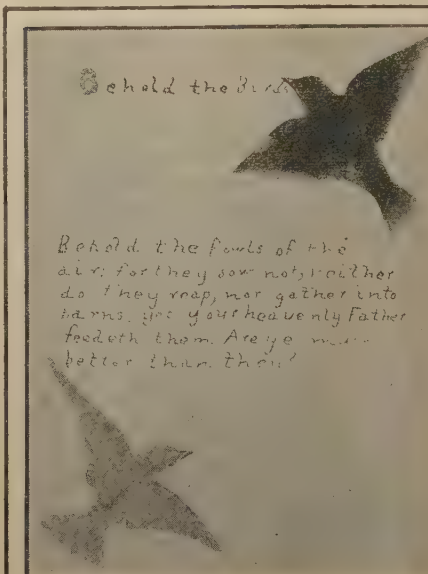
hours of the whole day. The stories used last summer were "Stories of Brotherhood." This was a very informal hour. Both teachers and children told stories. We nearly always began by asking, "Who has a favorite story that he would like to tell?" Some of the children gained a good deal of skill as story tellers.

The children brought their lunch, and one of the summers when we did not have quite so much work planned for the afternoon, we took our lunch to the woods and spent the afternoon in gathering flowers and playing games. The flowers were sent to the flower mission.

Last summer we became so enthusiastic over our work that we continued the program into the afternoon. After lunch we had games. These too had an indirect connection with our Sunday-school work. We played games loved by girls and boys of other lands and as we played our interest deepened in these children, who are so much like us, after all. We also enjoyed our Bible games, many of which were developed by the children and teachers from week to week. The most popular of these were the ones based on the books of the Bible and the guessing games.

For the second period in the afternoon, we divided into groups for the dramatization of Bible Stories. Each group selected

(Continued on page 44)



Pages from Books Made by Junior Children Illustrating Hymns and Scripture



# Our Own Red, White and Blue

Unknown.

*Tempo di Marcia.*

There are ma - ny flags in ma - ny lands, There are flags of ev' - ry

hue, But there's no flag in an - y land, Like our own red, white and

blue, Then hur-rah for the flag! Our coun-try's flag! It's stripes and white stars

too, There is no flag in an - y land Like our own red, white and blue.

From "Nature Lyrics," N. C. Schneider, published by The Willis Music Comdany,  
Cincinnati, Ohio. Owners of the Copyright.

## Salute to the United States Flag

I pledge allegiance to my flag, and to the republic for which it stands, one nation indivisible with liberty and justice for all.

## Salute to the Christian Flag

I pledge allegiance to my flag, and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love.

## A Sunday School Soldier-Memorial

MANY beautiful and lasting memorials to the boys "left behind" in France are being reared all over America, but few will exert more influence in the years to come than that chosen by the South Highlands Presbyterian Sunday School of Birmingham, Alabama.

Twenty-eight splendid young men left this congregation for France and all returned—save the brave Jack Allison. None was more loved than this young athlete, who, as a first lieutenant, led his men into the thickest of the fighting in the Argonne, and died with a smile on his face because he saw victory ahead.

So in honor of the one gold star in the center of the church flag the five organized classes of young people have agreed to become responsible for the raising of twenty dollars each to establish the Jack Allison Student Loan Fund of one hundred dollars. This fund will be placed in the hands of the Committee of Christian Education and loaned by them to some deserving boy or girl to help them through college. As soon as a student thus aided has graduated and become self-supporting, the fund is paid back to be loaned to another. Thus it will be used over and over, continually helping some worthy one to a Christian education.

The response in the classes has been immediate. One oversubscribed its allotment the first week and all have about completed their quota. It is the kind of a memorial that Jack Allison and men like him would most appreciate.

L. M.

## Taking Care of the Flag

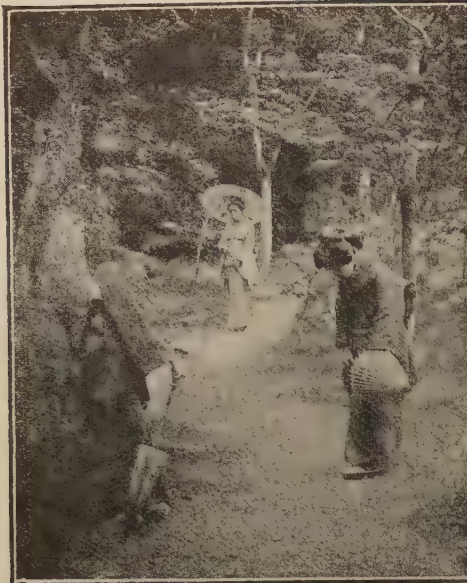
THE 14th day of June, Flag Day, commemorates the adoption by the Continental Congress in 1777 of the flag of thirteen red and white stripes, and a white star for each State on a field of blue.

This is a good time to remind ourselves that there are certain rules concerning the use of the flag which all loyal Americans should know and obey. When the flag is carried along the street, those who are walking should halt when the flag appears, and those who are sitting ought to rise and stand quietly until the flag has passed by. When the flag is hung on the outside of a house or on the wall of a room it should never be draped in the center or hung where it may touch the ground, or so that any one has to lean against or sit upon it. Whenever possible, it should be hung on a pole, and not fastened to a window. When not feasible to use a staff, place the flag with the field in the upper left-hand corner. If the flag is hung with stripes running up and down, which is not the right way to hang our flag, the union should be in the upper right-hand corner.

Whenever the flags of other nations are

(Continued on page 45)





Copyright by Underwood and Underwood

O—Hayo (Good Morning)



From Photo. Copyright by Missionary Education Movement, N.Y.

Teaching Children to Worship in Japan



From Photo. Copyright by Missionary Education Movement, N.Y.

Learning to Write in Japan

## Giving with the Spirit and with the Understanding Also

MISSIONARY SUNDAY was coming and the Junior Department superintendent was considering which of the foreign children under our own flag should be made the subject of a five-minute talk on that day. The whole department had taken an imaginary journey to Hawaii the year before. Their enthusiasm had carried them so far in their researches that Miss Spencer declared they had learned more about the island and its people than they knew about their own State. At another time they had listened to a returned missionary from Alaska, and had paid for the schooling of a boy and a girl in that missionary's school for one year. Looking over the lessons for the month the superintendent's eye was caught by the title of one of the second-year lessons, "Seeking the White Man's Book of Heaven," and remembering that a friend of hers had gone out during the year to teach the "white man's Book of Heaven" in a school in one of the reservations of the West, she decided at once to write to that friend for information concerning the school, and for pictures, too, if she could send them. The answer came promptly, and was fairly teeming with interesting facts, but the missionary's camera had been broken on her way out, the fall before, and had never been replaced, so she was not able to send any pictures. But Miss Spencer borrowed from the Primary Department one of the missionary pictures,<sup>1</sup> showing an Indian boy and his pony, and with this as an intro-

duction told of the school where Indian boys like this one, and girls, too, were being taught during the week, and on Sunday.

The children were almost breathless in their interest as they listened, and when a little later in the session the question was brought up concerning what the department should do for others at Christmas time, many boys and girls were on their feet at once to say, "Oh! Miss Spencer, let us do something for those Indian children." So it was quickly settled that during the summer the members of the department would make ready a box which should contain, when filled, something for every boy and girl in the school. As there were nearly one hundred of them this would seem to an outsider rather a large task, even for a Junior Department, which had just about the same number on its roll, but both the children and the teachers entered upon the work with delight, and no thought of discouragement.

The year before Miss Spencer had heard of a Sunday-school leader who had used the money contributed by her children to purchase caps, mufflers, and mittens for a group of boys living in one of the slum districts of the city. These children were invited to come to the church for a supper on the day when the presentation was to be made. To the amazement and dismay of the well-intentioned leader, every boy who came had a perfectly good cap, a coat, or muffler, and some protection for his hands. Her heart sank as

she thought of the money invested in those unneeded articles of apparel, but it was too late then to change, so the visiting children were given the supper, and enjoyed it, but they had to be sent home without the presents.

Miss Spencer had no intention of making a mistake of that kind, so before any of the work was started a letter was written to the teacher of the Indian school, asking her to send a list of the names of the children and what each one would like best as a gift for Christmas. When the list came the Junior Department room became a veritable beehive on one day a week always, and sometimes on two or three days. Some of the children who went away for the summer took their work with them, and came back with it ready for the box. When a present had been provided for every boy and girl in the school, and each present had been tied in a little parcel by itself, made beautiful with holly paper and bright ribbon, when to each one had been added the name of the person for whom it was intended, and also the name of the member of the Junior Department who had prepared it, still the children were not satisfied. As the last of the packages were being put into the box one of the boys said, "I think it's a shame not to send anything to Miss White for herself." "So do I," came in chorus from all parts of the room. "What would you like to send?" asked Miss Spencer. "I know what I'd like to send," said one of the girls, "and that is a camera to take the place of the one that was

<sup>1</sup>Primary Missionary Picture Set. 12 pictures, 30 cents.





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A Hopi Indian at Work



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A Snow-Covered Igloo



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Weaving Baskets in a Hopi Indian Village

broken." "Good!" "Fine!" "We'll do it." "How much will it cost?" "My," laughed Miss Spencer, "you sound like a bunch of firecrackers going off. I am sure it is not necessary to have a formal vote. We will see if we can get the camera." And a committee of boys and girls was appointed to investigate and report.

The children made the days that followed a special self-denial week, and as one of the boys said afterward, "The mo-

tion picture houses and the candy stores lost a great deal of income." So the camera was purchased, and the box was sent. It reached the school the week before Christmas, and great were the anticipations and longings in the hearts of the children as they saw the wonder box in the hall. But not one of them wanted to have it opened before Christmas. Miss White wrote the first letter of thanks that reached the school, and in it she said that

there were not enough words in the language to describe the joy of those Indian boys and girls over the Christmas presents which had made the day a really, truly Christmas for them. Even yet the boys and girls of the department are receiving thank-you letters from the children. And so the Christmas joy, the joy of giving unselfishly and gladly, has extended for those children through many months of time.

## Some Village People and How They Came to Know God

### A Missionary Story to Tell

**I**N a certain village in China there was a man without a home. Neither his father nor his mother would permit him to enter their door because he loved God and had refused to worship idols and to carry to them an offering. His parents could not understand this, for they did not know God.

When the people in the town learned what his father and mother had done and the reason for their action, they would have nothing to do with him. They would not give him food or shelter, and they would not permit him to work for them. They were unkind and drove him away from the village.

The man traveled from one town to another in search of work. But in every place in which he was known, the people were cruel to him. They hoped by their cruelty to make him say that he would forget God and would worship idols. But he

would not say it. Instead he loved God the more, and trusted God to take care of him and to help him, and traveled on day after day.

At length in a place quite distant from his old home the man found work. His employers learned that they could trust him, for he was faithful and honest. What surprised them about him was that he was patient and kind, and even when people were unkind to him, he never said a harsh word.

When a year or more had passed the people in his own town heard about him and said, "If he is the kind of man that we hear he is, let us ask him to return to work for us." And they sent for him and asked him to come home.

The man returned, and day after day the people watched him and wondered about him. He was the man they used to know and yet he was different. They wanted to

know what made him different from other people.

One day his father and his mother and certain friends went to him and asked: "Why are you unlike other people that we know? You always speak the truth. You are unselfish, and when we are unjust to you or cruel, you are kind and patient in return. Tell us why you are different from us?"

"It is because I love God," the man answered, "and am trying to obey and please him. God is the heavenly Father and loves me and helps me to be good. He loves all people and he will help you if you ask him."

Then, said the man's father and mother and the people, "Tell us about God. We want to know about him." And the man told them. And today, if you should go to that town in China, you would find many of the people loving and trusting God, and trying to obey and please him.



# The Prayer Life of Little Children

By  
Mary Muffy Morehouse

THE prayer life of little children should be carefully nurtured. The prayers we teach them should not be so many formal words that they are made to say in a mechanical fashion with closed eyes and bowed heads. Indeed, the prayer time always should be very carefully led up to in a way which the children will understand, in order that they may enter into the spirit of the prayer.

Take, for instance, the following prayer:

"Lord of little children,  
Father kind and dear,  
Bless our little brothers  
Far and near.

"Guard our little sisters  
Far across the sea,  
Red or black or yellow  
They may be."

We want the children to pray this prayer intelligently. Hence, before we teach it to them, they must know something about these little foreign children. The day this prayer is taught, it will be advisable to have pictures of red, black and yellow children around the room for them to look at in the pre-session period. Then, during the worship service, these pictures should be brought before the children and informally discussed, after which

the missionary story connected with them should be told. This is followed by the above prayer, which the children will now understand.

The importance of the children entering into the spirit of the prayer should not be overlooked or minimized. This can be done through conversation, quiet music or a worshipful song, in such a way that the children will be in the right spirit and proper attitude to speak to God. Otherwise the prayer will be meaningless to them, in which case they are apt to become careless or irreverent, even laughing, talking and looking about during the prayer. To induce the spirit of worship and reverence, such songs as "God is Near" and "How Strong and Sweet My Father's Care," etc., may be used. These and others suitable for such a time may be found in *Songs for Little People*.

Then, too, there should be a period of conversation regarding the things mentioned in the prayer which are familiar to the children. How rich and full of suggestion is the prayer:

"Father, we thank thee for the night,  
And for the pleasant morning light;  
For rest and food and loving care,  
And all that makes this world so fair.

"Help us to do the things we should,  
To be to others kind and good,  
In all we do, in work or play,  
To grow more loving every day."

This prayer naturally suggests to us that we talk with the children about the restful night's sleep which they have had, the bright morning sunlight, their wholesome food, their loving mothers and fathers, and, at the same time, to bring out the fact that the heavenly Father gave them these things. Follow this with quiet, worshipful music, and the prayer becomes meaningful to the children.

Often a very fine opportunity presents itself for a word of prayer in the period immediately following the story. For instance, if the story about God's care for the baby Moses has been beautifully and sympathetically told, there will be a hush and an almost sacred silence at the conclusion of the story. Then the teacher may say, "Shall we just bow our heads and thank the heavenly Father for taking care of the little baby?" And the children will be prepared to enter into the spirit of the informal and short prayer given by the teacher. In fact, the children almost involuntarily will bow their heads and close their eyes and enter spontaneously into such a prayer with the teacher, as:

"Dear heavenly Father, we thank thee for taking such good care of the little baby Moses. Help us to be kind to little babies, too. Amen."

Each Sunday the children should be given the opportunity to join with the teacher in thanking the Father for the things which really touch their lives in this intimate and wholly personal way, for they cannot learn to pray by simply hearing other folks pray all the time.

(Continued on page 44)

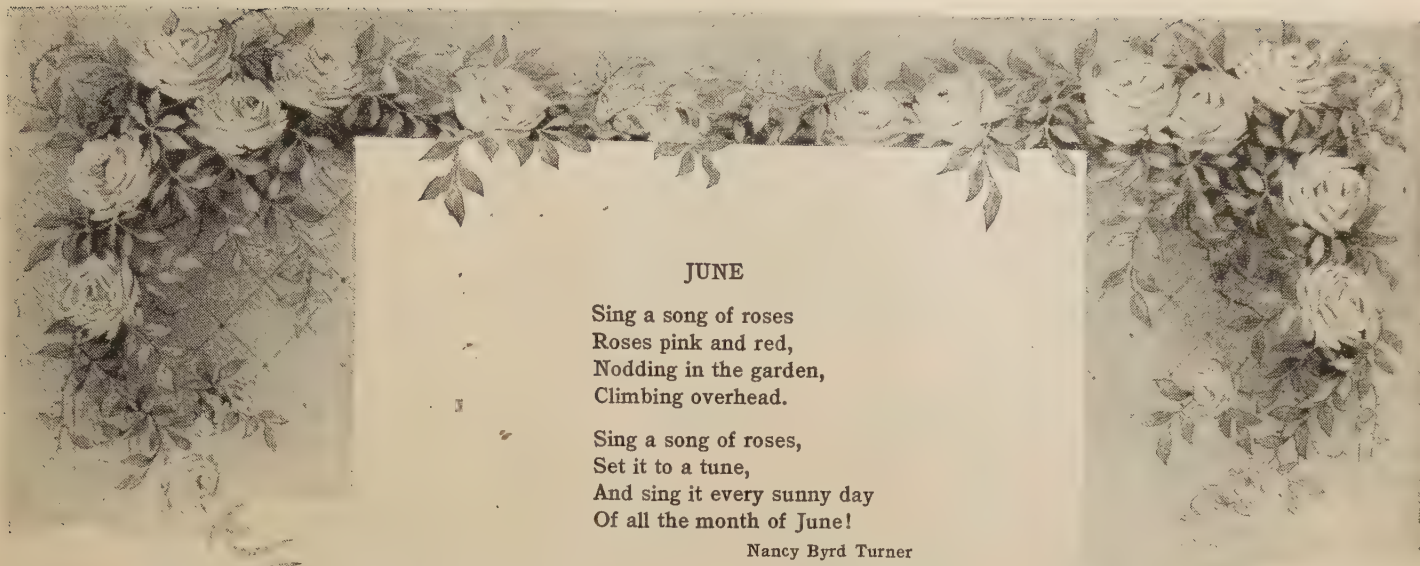


The Right Way to Tell a Story



The Wrong Way to Tell a Story





## JUNE

Sing a song of roses  
Roses pink and red,  
Nodding in the garden,  
Climbing overhead.

Sing a song of roses,  
Set it to a tune,  
And sing it every sunny day  
Of all the month of June!

Nancy Byrd Turner

# To Love Add Knowledge and to Knowledge Sympathy

## A New Problem in Addition

By Marion Thomas

THE day was hot. In a crowded section of the city was a small triangular plot of ground. It could not be called a park. It was just an open place with a few feet of grass and two or three trees. Crowded trolley cars, motor vehicles and heavy trucks passed up and down the street on one side, tall factories rose across the street on another side. It was not a very attractive spot, but on the grass under one of the trees sat a mother with her child.

The mother, an Italian woman, wore no hat, the collar of her dress was turned down, she had made herself as comfortable as she was able. She was not a poor woman, for she was neatly and well dressed.

The child in the mother's arms was about a year old. On his head he wore a close fitting cap of heavy hand-made lace. He was warmly and heavily dressed, just why no one knew. It may have been that not even the mother knew why she had dressed the child in such heavy, warm clothes on such a hot day. She may have feared that he would take cold if he was coolly dressed. It is far more probable that it was her love for her child and the desire to see him well dressed that had prompted her action. To this mother's love there needed to be added knowledge, for she possessed little of the understanding of the needs of child-life and of that knowledge about the proper care of young children which makes a mother not only a mother of instinct but of insight.

On the same day and about the same hour, two little children were at play in

their sand pile. The older child was proud of the fact that on her next birthday she would be six years old. About her little sister she said, "This baby is just three."

The sand was enclosed in a large wooden box with uprights at the four corners. Three of the sides were covered with chicken wire. The fourth had a curtain of awning or sail-cloth. When the children were at play this curtain was thrown back, but at night it was fastened down to shut out stray cats or dogs and to keep the sand clean. Upon the top of the uprights a framework had been built which resembled the ridge pole and eaves of a barn, and over this framework another piece of awning or sail-cloth had been fastened. This was necessary as there were no trees in the garden and the children needed to be shielded from the sun.

The day was exceedingly warm, but a little breeze was stirring, and in the playhouse the children were playing happily and healthfully. They wore thin dimity dresses and had been permitted to take off their shoes and stockings, and were having great fun burying their feet in the cool sand or feeling it run between their toes. Outside the sand pile box were two tiny pairs of slippers. They were not made of glass, but were truly Cinderella-like in size. They were for the children to put on when they wished to step out upon the ground. Mother love had done everything it could to make the children happy and to keep them well during the long hot days of summer. But to this mother's love had been added knowledge of children's ways

and needs. To mother love there needs to be added knowledge if young children are to be cared for with insight.

### To Knowledge Add Sympathy

A young mother stood on the deck of a ferry boat crossing the North River. By her side was a little boy just old enough to be interested in things and to ask questions. The mother's answers were most unsatisfactory. "I don't know," was the answer most frequently given, which was not true, for by taking a little thought she could have answered in a way to add to the child's experience and knowledge and to have helped him to "truly grow."

Finally the mother grew impatient and said to the child, "If you don't keep still I will throw you into the water." The boy was too young to perceive the untruthfulness of this threat and caught at his mother's dress in terror. She was too thoughtless and unsympathetic to see, but the child's form shrank and contracted with fear. She was too ignorant to realize the benefit it would have been to him if his trip across the river had been made a holiday, had brought him joy and had helped his body, mind and nature to expand. Some day if the mother does not learn a wiser, truer way of dealing with her boy, he will awaken to the fact that she does not speak the truth when she threatens him with punishment. When this day arrives, it is probable that the child will cease to obey her, will deceive her, be untruthful or will be both disobedient and dishonest in thought and word.



One night not long ago a little girl awoke suddenly from sleep. She may have been dreaming or she may have been aroused by a noise that was in the house. The child was startled, for she screamed as children do only when they are in terror.

With most people and especially with children, fear inhibits thought. Sane, sensible, quiet thought is almost impossible when one is afraid. Only those who know what fear is can tell how little children suffer from their fears—fears of the darkness, of the creaking, strange night sounds, of the creatures that come stalking through one's dreams to devour and do one harm—and only those who know fear understand the comfort that the feeling of safety brings. To the little child there is no safer place than within the strong, loving arms of an understanding and sympathetic father or mother.

In their misunderstanding of the child's cries or over anxiousness that she should not disturb other sleepers, her parents spoke sharply, and when she continued to cry they punished her. A new note of terror was added to her screaming and it was long before she could be quieted. Poor little child! A drink of cold water, the bathing of her face, and the assurance that she was safe in her father's or mother's arms might have answered, if only to mother love had been added greater knowledge of child nature and to knowledge sympathy.

A charming plea for sympathy with the better understanding of children and their ways and needs, appeared in *The Mother's Magazine*. "The Progressive Mothers," was the title of the story. "They were not all of them mothers, but possessed mother-souls that yearned for the betterment of all sonhood and daughterhood" and "met fortnightly to interchange progressive

ideas." The plan was for each member of "The Ways and Means," as the club was called, to bring "a perfectly new idea every meeting."

At one of the meetings the guest of the day was the young mother of "Jessamine and Jarvis, and the twins." The subject of the day was, "What to Punish a Child for and How." The members hoped to give their guest "some good sensible ideas." It came to be the young mother's turn to speak. She said she was scared and did not know what to say, but she caught at a thought and explained, "I can't tell you ways and means of punishing little children, but I might tell you of one or two ways of not punishing—of warding off any occasion to, I mean. Warding off is so much better than punishing. I always feel so—so proud when I have warded off. It saves one of those sad necessary little nicks in our children's perfect childhood. I want—we all want it to be as unnicked as possible. So I—so we keep from punishing, if we can, by keeping from the need of it." Her way of keeping from the need of punishing was to make the right attractive, to invent little games at bed-time when it was necessary for "little son" to do his "unbuttoning and unlacing" by himself and little plays and fanciful ideas for her children to carry out when they had hard things to do. When she had finished her "first speech" another mother said, "I, for one mother here, never thought of how many punishings we might save by not letting things get to the punish point. It's an idea to set us all thinking . . . I move we thank the mother of that little son."

Sympathy is an understanding of the child's point of view. It is strong or weak according to one's ability to imagine oneself in the child's place, and to think how

one would be apt to feel, to think and to act if one was an inexperienced child, with limited knowledge of right and wrong, and weak in self-control and the power to choose and do the right when it is difficult of accomplishment or unattractive.

### Hints Toward the Solution of the Problem

The mother's loving guidance can be changed from uncertain instinct into unhesitating insight. Insight makes the mother stand invincible for her child's right to be properly brought up.—Elizabeth Harrison in *A Study of Child Nature*.

The importance of the first years of the child's life is beginning to be acknowledged; his physical welfare has become a recognized study, for it is seen that the health and strength of maturity depends upon this early growth.—Ibid.

Those who are actually occupied with children, whether as parents, teachers or nurses, need a psychology which is, above all else, a living science. Theory must grow out of and constantly be kept in touch with practical experience of children's ways.—*The Dawn of Character*.

### Books of Great Value in the Gaining of Insight

*The Care and Feeding of Children*, Emmitt Holt, M.D.

*Child Nature and Child Nurture*, Edward Porter St. John.

*The Dawn of Character*, Edith E. Reed Mumford.

*A Study of Child Nature*, Elizabeth Harrison.

*As the Twig is Bent*, Susan Chenery.

*Making the Best of Our Children*, First Series, Second Series, Mary Wood-Allen, M.D.

## Vacation Work with Children

(Continued from page 38)

its own story and developed the drama with the help of their leader. The dramatization was very simple, with no attempt at scenery and little costuming, but the children gained much, because they had lived the lives of those Old Testament characters and had entered into their spirit.

The afternoon closed with our "Service Period." In it we made all the articles that filled the Christmas box which we send every year to a Sunday school in Tokyo.

On the last Wednesday of July, the hour of the prayer service was given to the Juniors for a Demonstration and Exhibit of the work. The chapel was full of parents and friends, and the teachers were made glad by the words of many of the parents, who said, "We cannot tell you how much this work has meant to our children."

This plan has been carried on for four summers with a slightly varied program and we are gratified with the results. The children who have been in the vacation school handle their Bibles with greater ease. They are much quicker and enjoy all the drill work in the Sunday school more than the others. They have a richer background of knowledge and can be appealed to more easily. They are more responsive, both in class and in the period of worship in the Sunday school. But best of all there is a beautiful spirit of friendship and cooperation between them and their teachers with regard to everything that pertains to our school.

## The Prayer Life of Little Children

(Continued from page 42)

Furthermore, the children in their homes should be encouraged and helped to voice their praise and petitions to the heavenly

Father in their own words. But we must remember, as teachers and parents, that the interests of little children are very different from those of adults. Children are thankful for very material things, such as new shoes, pretty dresses, dolls, and pets. The writer is reminded of the little children in a humble home. They did not have any beads to string until some one brought them a box. How delighted they were! When the prayer time came in the evening, they were asked what they wanted to thank the Father for, and instantly came the reply, "For the beads."

Hence we come to realize the importance of the prayers for little children being short and within their comprehension, as well as touching their lives. Children never should be subjected to doctrinal and theological prayers. Such prayers are an injustice to childhood. Thus, carefully to nurture the prayer life of little children, there should be a thorough understanding and appreciation of child nature. Otherwise we labor in vain.



## The Girl Reserve Movement and the Church School

(Continued from page 24)

the other Girl Reserves at the general meetings which are held about once in every three months.

In communities having the advantage of such trained leadership and advice as is afforded by a Girls' Work secretary, cooperation of the organized classes of Intermediate and Senior girls with the Girl Reserve Movement has distinct advantages.

Where local churches organize their classes of girls into Camp Fires under the official sanction of the Board of Sunday Schools of the Methodist Episcopal Church it is possible to unite with leaders of Girl Scouts and Girl Reserves by means of a Community Council for Girls' Work. Such cooperation correlates the community's means for facing its girl problems and puts at their disposal all the help which each group has to give.

## Taking Care of the Flag

(Continued from page 39)

used the American flag should always be above the others. The flag should never be displayed before sunrise, and should be taken down at sunset. There are only three buildings in America upon which the flag may fly both day and night, and those are the National Capitol, the House of Representatives, and the Senate office building. Whenever the flag has to be hung at half mast, as a sign of mourning, and always on the morning of Memorial Day, it should first be raised to the top of the pole, and then lowered to position, which is properly the width of the flag from the top of the pole. The same rule holds in regard to lowering the flag when it is at half mast. It must be raised to the top first and then lowered.

The proper care of the flag requires that it shall be treated with respect at all times. It must be protected from storms and from everything that will unnecessarily dim its colors or mar its beauty.

"Our flag carries American ideas, American history, and American feelings. Beginning with the colonies and running down to our own times, in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this supreme idea: Divine right of liberty in man. Every color means liberty; every form of star and beam or stripe of light means liberty; not lawlessness, not license; but organized, constitutional liberty, liberty through laws and laws for liberty."—Henry Ward Beecher.

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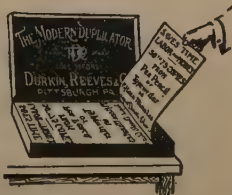
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# "For of Such Is the Kingdom of Heaven"

## From a Mother's Baby Book

WE have an "Amen corner" in our house. The little rogue comes dancing into the dining room in the morning all rosy and sparkling from her long night's rest. "Igh Cha! igh cha!" and she is hoisted by daddy's strong arms into her observation tower. Before we can get into our seats at the table the chubby fingers are locked together and the bright eyes gleam with anticipation of the next item in the morning ritual. "Now, bow your head." Flop! down it goes, way down, until the long bangs sweep the tray before her. Eyes are screwed tightly closed. It is difficult for mother to preserve the proper degree of solemnity during the few words of blessing.

"Amen!" Up comes the little head—no need to give her the signal this time. "Amen," means time to begin "Beckfus." Eager hands reach out for "to" and "mil" and "o'meal."

Breakfast over, father reaches for the Bible on the side table. "Buk?" inquires the lady in the high chair, her mouth still full of toast.

"Yes! book; father will read from the Book." A smile flashes across her face, a smile that suggests the joy of achievement even though the achievement has been only the successful experimentation with a new word in this strange world of words and meanings. Taking her cue from mother and sister she settles back in her chair, her eyes glued on Daddy and the book.

The Scripture passages are not very long these mornings. We cannot expect too much of that active little person, only twenty months old. And sometimes a piece of toast makes it easier to keep quiet, but there is never a word.

Father closes the book. It is another signal. Little arms reach up to mother. Out of the high chair she is carried to kneel by mother's chair. Her head does not reach over the chair seat yet, but she leans against it while mother's arm supports her. Quietly she listens. Once each morning she hears her name mentioned in the brief petitions for the day. A faint movement shows that she has heard and recognizes that the prayer is for her.

"Amen." There it comes again. The signal that one joyous experience is finished and another can begin. She is on her feet in a moment laughing and jabbering. This morning as she raced from the dining room to her playthings her happy little voice proclaimed, "Amen, amen, amen!"

And this is our blessed "Amen Corner."

H. P. H.



F. Ittenbach

## The Dearest, Sincerest Prayer Meeting

"MY Daddy found a mouse in his bed last night!"

Instantly all eyes around the circle brightened. Further interesting testimonies sprang to little lips. Young Bobbie's "experience" held the floor.

"Is that so, Bobbie?" said the quiet voice of the Beloved Teacher. "But tell me, have you ever seen a picture like this in your house?" And quickly she produced a beautifully colored picture of a tiny boy tucked in bed sound asleep, the moonlight flooding through the window.

Bobbie came forward seriously to examine the picture and to pass judgment, and was given the privilege of carrying the picture around the circle, pausing to hold it a moment before each pair of eager eyes.

The crisis was passed. Steadily the Beloved One proceeded from the circle talk into her story of the small boy who didn't want to go to bed. How his mother sang to him of the "Moon up so high, sailing, sailing in the sky," until the sleepy head dropped on the pillow and the eyes closed tightly. The teacher sang the words over and over. Then they all sang them softly.

Who gave us the beautiful moon in the sky? The One who gave us the sun and the flowers and the birds? Yes, the heavenly Father. Should they sing about the moon again? Who would like to be the little boy who went to sleep?

Again and again, the little scene was represented, with different children each time. Two chairs made the bed. One child at the window held the curtain aside so that the moon would surely shine through.

What matter that it was really the morning sun? The conversation between the mother and the protesting child was inclined to be animated, but each time the little mother brought pretended sleep to the drowsy eyes as the entire circle sang with her about the "moon up high."

Then they gathered around the tables and industriously pasted big yellow moons on pieces of dark blue sky, and made as many criss-cross stars about them as fancy dictated.

Again, they came into the circle. They showed their handiwork and once more remarked on the friendly moon, the stars, and the heavenly Father's watchful care over the sleeping boy.

"I say 'Now I lay me' before I go to sleep at night."

"Do you, Tommie? We should speak to the heavenly Father every night, shouldn't we?"

Another tiny voice from a tiny girl: "Miss Mary, o-oh, Miss Mary, I say 'heavenly Father, thank you for taking care of me today.'"

"Yes, Betty. Now, shall we all fold our hands and bow our heads while we thank the heavenly Father for watching over us each day and each night?"

Curly heads and bobbed heads bent over tightly clasped hands. Slowly came the closing words:

"Father, we thank thee. Amen."

"Miss Mary, Miss Mary, that's what Daddy always says after the blessings at the table, 'Amen!'" and an impetuous little body flung itself into the Beloved Teacher's arms.

The prayer meeting was over.

H. P. H.

## Gathering Them In

"HOW did I get so many Cradle Roll babies?" asked busy little Mrs. Alton, who had been persuaded to act as superintendent for that department. "Why, it was very easy. You know I don't have much time to go hunting. I could hardly do the work at all if it were not for the third year Juniors who act as my helpers. They have brought me some new names, but I find most of my babies on the street cars."

"On the street cars!"

"Yes. I have to do the marketing and shopping and much of Mr. Alton's business; so I go down town about three times a week as well as to church Sunday. That gives, leaving out the Sundays, six trips a week. Now there is rarely a trip that I do not see from two to five babies of Cradle Roll age. It is also easy to speak to the mother. On the half-hour ride I sometimes speak to all the babies, and so get to ask the mothers if baby is a Cradle



Roll baby. Many of these mothers have never heard of such a thing and are interested at once. May I have baby's name for our Cradle Roll? I almost always get it unless the mother attends some other church. If she does, I get the name of the church and call up that superintendent. Most of them are not church-goers, so I have baby's name for our Roll. Then I send one of my Juniors with the certificate and my Juniors get acquainted with baby's home and bring me a good report of conditions there, so I know just what that baby needs. I jot it down in my book. I have a loose-leaf book with a leaf for each baby, so I can keep in close touch with baby through my Juniors. I hardly call at their homes at all, although I always invite them to at least one Cradle Roll affair during the quarter. I make telephone calls. I have secured a hundred babies for our Roll on the street cars during the last year, and half as many for other schools."

"And you have almost an unlimited field?"

"Surely—there are babies everywhere. We want them all, so I keep my eyes open as I travel about the city." W. P.

The Child at Study

(Continued from page 18)

is naturally one among these interests. That our children should study well is quite as important a part of the family's life as that father should be a good provider and that mother should know how to cook. We should do all that we can to help them acquire sound, intelligent habits of study, affording to each a place and materials of his own, encouraging them to regularity in times of study, and securing them from interruption.

We owe it to our children, moreover, to get some real acquaintance with the aims, materials and methods of the schools to which we send them, in order that we may cooperate with these schools more effectively. Most of us do not realize what "back-numbers" we our-

selves become in educational matters. We mature in other respects, but retain the conceptions of school-work that we picked up in our own life at school as children, forgetting that the schools, like everything else, are advancing. Parent-teacher associations are doing much, in many communities, to bring parents and teachers together in mutual understanding and cooperation.

Many of us would do well to read a book or two on the work of modern schools. Any of those quoted in this chapter will amply repay whatever time is devoted to them.

For Investigation and Discussion

The numerals refer to the various titles of the bibliography which follows. The bibliographies in connection with the various lessons of the course will be numbered consecutively, each title retaining the number assigned it when first mentioned.

1. What do you understand by study? Why do we wish our children to study? 6, 22.
2. The functions of the school with respect to children's study. 75, 77, 80.
3. The growth of manual and laboratory methods in public schools. 73, 84, 85.
4. The use of dramatization as a teaching method. 76.
5. What do you understand by the project method of teaching? Investigate and report upon the use of the project method in some school which is open to your observation. 73, 80, 85.
6. Show how the curriculum itself may be organized about some of the greater human projects. 80, 85.
7. What is meant by the socialization of the recitation? Describe any socialized recitations that may come under your observation. 78, 85.
8. Describe the methods whereby the school undertakes to supervise the study of its pupils. 77, 82.
9. What are some of the principles of effective studying? 81, 83, 84.
10. Should pupils study at home? Show how your answer to this question depends upon the methods used in the school.
11. If possible, make a study of a group of pupils in the 7th and 8th grades, or in the high school, finding just how they use their time out of school hours for a given period.
12. What can parents do to encourage a proper amount and kind of study on the part of their children in the home?

Bibliography

6. John Dewey—The School and Society.
20. R. S. Bourne—The Gary Schools.
22. J. and E. Dewey—Schools of Tomorrow.
24. Dorothy C. Fisher—Self-reliance.
73. Ella V. Dobbs—Illustrative Handwork.
74. Ella V. Dobbs—Primary Handwork.
75. Lida B. Earhart—Teaching Children to Study.
76. Harriett Finlay-Johnson—The Dramatic Method in Teaching.
77. Alfred L. Hall-Quest—Supervised Study.
78. Irving King—Education for Social Efficiency.
79. Irving King—The High School Age.
80. Charles A. McMurphy—Teaching by Projects.

81. F. M. McMurphy—How to Study and Teaching How to Study.
82. Mabel E. Simpson—Supervised Study in History.
83. Henry J. Watt—The Economy and Training of Memory.
84. Guy Montrose Whipple—How to Study Effectively.
85. H. B. and G. M. Wilson—Motivation of School Work.

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## Book Reviews

**The Children's Hymnal.** Eleanor Smith, C. H. Farnsworth, C. A. Fullerton.

**T**HE preface of this book states that the first definite movement toward the preparation of the Children's Hymnal was inaugurated at the annual meeting of the Music Supervisors' Conference held in Detroit in 1911. Any one who has an intelligent interest in religious education will heartily agree with the conclusion reached by the Conference that "it is desirable to have better songs and better music for use in the Sunday school." This book, prepared by the committee appointed by the Music Supervisors, is an attempt to meet this recognized need. It has three sections, songs for older children, songs for little children, and hymns, besides six pages of sentences.

The basic principles which were laid down to govern the committee in the selection and arrangement of the contents of the proposed volumes are: "The religious lessons presented in the songs should be of universal application and in harmony with the beliefs and practices of leading Christian churches. The quality of the literature should be of the best. Both the poetry and the music, while highly artistic in construction, should be adapted to the understanding and abilities of the children for whose use the work is intended."

Concerning the religious lessons taught through the songs, they are certainly orthodox and in many of the songs are childlike, and clearly and poetically stated. In some cases, however, the more adult theological ideas and language have crept in, as in James Montgomery's "To Thy Temple I Repair," in Paul Gerhardt's "Heavenly Joy of Joys the Sweetest," and Stopford Brooke's "Lord, be ours the power to keep."

There are many songs which, like the last quoted, and "Can I see another's woe?" suggest types of grief, pain, dreariness or fear, which are not within the realm of a normal child's experience.

Some of the words classified for the older children and for the younger children seem to be misplaced. "Can you count the stars," "Snowdrop, lift your timid head," and "The little flowers came from the ground," have long been loved and sung by Primary children, but one can hardly imagine Juniors singing either those or,

"All summer long,  
In perfume strong,  
Flowers have said their 'Thank you!'"

And yet these are all in the section for older children. Primary children can hardly be expected to sing with understanding and appreciation,

"Child of Mary, dost thou know,  
What of danger, joy, or woe  
Shall today my portion be?  
Let me meet it all in thee."

Perhaps the most disappointing thing about this book is the music. The music of childhood is melody and these songs are not melodic. In attempting to avoid cheap and catchy airs the committee has swung the pendulum to the other extreme. Melody is the language of the emotions. It is through reverent, sweet melodies that the higher emotions of a child are both aroused and expressed. If the melody is so vague that it cannot be remembered, it makes no impression. If it is complicated with a difficult accompaniment, singing becomes, for the child, a mental exercise and not an act of worship.

Judged as a hymnal intended for children, the absence of any satisfying rhythm in the majority of the selections is to be regretted. Predominating rhythm and a coarse, strong melody produce ragtime, and we have had quite too much of that in the Sunday school. But one should not, on that account, deny to the children either rhythm or melody in moderation, since it is through the wise use of both that the spiritual nature of the child can best be nurtured to the extent that music ministers to that end.

Another feature of the music that is disappointing is its range. The age limits of the terms "older children" and "younger children" are not stated. Presumably, however, the word children implies that those in the elementary grades of the Sunday school are indicated. If the children knew how to use their voices and used them correctly, and if they always sang softly, they could undoubtedly reach the upper notes of these songs in every case. But those are two very large "ifs" when one is considering the average Sunday school of today. In this book at least fifty of the songs, and among them more than a dozen intended for the little children, have an upper "f" and in some cases the note is held or repeated. There is no doubt but that some children can sing even higher notes than this, but it is not easy for the average child to do so. There is no time in the Sunday-school session that can wisely be devoted to drilling the children in the technique of singing. The best that can be done is to make use of whatever vocal instruction is given in the day school. There should be no unnecessary difficulty in the music given to children. One of the hardest things a child can be asked to do in singing is to hold a syllable on one tone for several beats. The irresistible impulse is to shorten the hold. In a number of the selections in this book

such holds are found, sometimes extending through one whole measure and in one case through nearly two. In these ways the music is made hard to sing and every element of difficulty holds attention to the mechanical effort and detracts from the pleasure as well as from the benefit that singing should bring to the child.

It is not to be inferred that these songs could not be taught to children, for they could. Junior choirs in many schools are singing more difficult selections than any of these. But this book as a whole is intended, not for choirs but for schools. Song, rightly used, is a power in religious education. To be effective it must be a means of self expression for every pupil—not for a selected few. If it is to be used by children it must be of so fine a quality that it will fittingly and adequately express their highest emotions and desires. But it must also be singable and easily remembered.

**Story Sermons for Children. Fifty-two Story Talks to Boys and Girls. Fifty-two More Story Talks to Boys and Girls.** By the Rev. Howard J. Childley.

**I**N these three volumes the author has published stories which he has used as children's sermons in his church service. As is stated in the introduction, no claim is made to originality for much of the material presented, but the author has attempted to give a new setting, in many cases, to old truths. He states as his belief, that the child's religion ought to be largely of the motor type, that is, it should be concerned with getting religion into a child's hands and feet and establishing for him a habit of right doing. "For this reason his religion should be of the most practical sort, leaving the theory to come later. He should have sufficient theological pegs to hang his morality on, but he should be troubled little with dogma. He cannot be much interested in an other-worldly religion. The normal child at this period will not sing with any great enthusiasm 'I want to be an angel.' For this world is to him just then a very interesting and fascinating place. He is for that reason ready also to admire men of action, and is wide open for the influences of hero-worship. Such considerations as these have determined the content of these sermons."

Many of the stories are fine. They could not fail to interest children and would have a tendency to make religion practical and furnish a motive strong enough to carry right-doing over into the daily life. Any pastor who wishes to preach a children's sermon but is conscious that he does not know how, will find a great deal of help in these books. The stories are not all of equal value and a few lack both interest and force. But happily the teachings are, in general, positive rather than negative, and the author has not been guilty of trying to talk down to the children with the mistaken idea that children like that sort of thing.—JOSEPHINE L. BALDWIN.



Some Summer Schools of Principles and Methods

International Training School—Lake Geneva, Wis., July 13-23. Address, International Sunday School Association, 5 South Wabash Ave., Chicago, Ill.

Sheffield, Ala., Oct. 13-18. School of Methods. Under auspices of Colbert County Council of Religious Education. Secretary, W. F. Brooks, Tuscumbia, Ala.

New London, Conn., June 19-26. Connecticut Summer School of Religious Education, Connecticut College. Under auspices of Connecticut Sunday School Association. Wallace I. Woodin, Dean, 18 Asylum Street, Hartford, Conn.

East Northfield, Mass., July 17-26. Northfield Summer School of Religious Education. Under auspices of Northfield Summer School Board. Enrollments may be sent to Massachusetts Sunday School Association, 845 Tremont Bldg., Boston, Mass.

Durham, N. H., (August —). Northern New England School of Religious Education. Date to be announced. Under auspices of New Hampshire Sunday School Association. Secretary, J. Byron Tarney, 806 Amoskeag Bldg., Manchester, N. H.

Asbury Park, N. J., July 6-16. Under auspices of New Jersey Sunday School Association, Newark. Secretary W. G. Boomhower, 835 Broad St., Newark, N. J.

Saratoga, N. Y., July 17-24. New York State Summer School of Methods. Under auspices of New York State Sunday School Association. Secretary I. B. Burgess, 80 Howard St., Albany, N. Y.

Auburn, N. Y., July 26-Aug. 6. Summer School of Methods, Auburn Theological Seminary. Under the joint auspices of Auburn Theological Seminary and New York State Sunday School Association. Secretaries, I. B. Burgess, 80 Howard St., Albany, or Registrar, Auburn Theological Seminary, Auburn, N. Y.

Lake Couchiching, Ontario, July 21-28. Ontario Cooperative Summer School. Under auspices of Religious Education Council of Ontario. Secretary, T. A. Halpenny, Room 504 Wesley Bldg., Toronto, Ontario.

Narragansett Pier, Rhode Island, July 12-17. Rhode Island School of Principles and Methods. Under the auspices of Rhode Island Sunday School Association. Secretary, Rev. Wm. H. Easton, 408 Jackson Bldg., Providence, R. I.

Board of Sunday Schools, Methodist Episcopal Church, address 58 East Washington Street, Chicago, Ill.

Evanston, Ill., Northwestern University, June 18-26.

Syracuse, N. Y., Summer School of Religious Education, July 6-15.

Mitchell, S. D., Wesleyan University, June 20-July 2.

Loon Lake, Wash., July 21-25.

Epworth Heights, Redondo Beach, Wash., July 26-August 1.

Methodist Episcopal Church South, address, Dr. John W. Shackford, 810 Broadway, Nashville, Tenn.

Lake Junaluska, N. C., July, 7-21.

Dallas, Tex., June 16-30.

El Paso, Tex., New Mexico Training School, June 8-15.

Arcadia, Mo., St. Louis Conference Training School, June 12-18.

(For other schools see page 31, Standard Edition, CHURCH SCHOOL, in this issue.)

Missionary Education Conferences

Address, Missionary Education Department, Interchurch World Movement, 160 Fifth Ave., New York City.

Asilomar, Cal., July 13-23.

Seabeck, Wash., July 28-August 7.

Ocean Park, Me., July 20-30.

Blue Ridge, N. C., June 25-July 5.

Silver Bay, N. Y., July 9-19.

Geneva, Wis., July 23-August 2.

Estes Park, Colo., July 9-19.

Young Women's Christian Associations

Address, National Board of Y. W. C. A., 600 Lexington Ave., New York City.

Blue Ridge, N. C. } Southern Student,  
Montreat, N. C. } June 4-14.

Asilomar, Cal., Pacific Coast Student, June 15-25.

Silver Bay, N. Y., Eastern Student I, June 15-25.

Camp Maqua, West Poland, Maine, Eastern Student II, June 18-28.

Eaglesmere, Penn., East Central Student, June 18-28.

College Camp, Lake Geneva, Wis., Central Student, August 17-27.

Estes Park, Col., Rocky Mountain Student, Aug. 17-27.

Silver Bay, N. Y., Eastern City, July 20-30.

Asilomar, Cal., Pacific-Coast City, Aug. 6-16.

Blue Ridge, N. C., Southern City, July 23-Aug. 2.

College Camp, Lake Geneva, Wis., Central City, Aug. 6-16.

Estes Park, Col., Rocky Mountain City, Aug. 6-16.

Mt. Holyoke College, South Hadley, Mass., Eastern Town and Country, June 22-July 2.

Camp Nepahwin, Canton, Penn., East Central School Girls, June 9-17.

Dennison College, Granville, Ohio, Ohio and West Virginia Girls, June 21-July 2.

Asilomar, Cal., Pacific Coast Girls, June 25-July 5.

Seabeck, Wash., Northwestern Girls, June 28-July 8.

Camp Nepahwin, Canton, Penn., Nepahwin High School, July 14-24.

Daniel Boone, Valley View, Kentucky, South Central Girls, Aug. 4-14.

Estes Park, Col., West Central Girls, June 29-July 9.

Current Motion Pictures

The following films we have chosen from the bulletins issued by The National Motion Picture League as a guide for those workers who are using the motion pictures in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safe-guard the children from the vicious and immoral.

One or two of the moving pictures corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

The address of the National Motion Picture League is 381 4th Ave., New York City.

*Neighbor Nelly.* 1 reel. Exchange, Selznick. Madge Evans feature. An old classic by Robert Brough.

*Prizma Cartoon Review.* 1 reel. Exchange, Selznick. Animated cartoon.

*Buttercups.* 1 reel. Exchange, Community Motion Picture Bureau. Juvenile drama. Two little Irish girls attempt to make gold from buttercups, after being told a fairy tale.

*The Land of Opportunity.* 2 reels. Exchange, Selznick. Ralph Ince. A picture suitable for Amerization program.

*The Stimulating Mrs. Barton.* 2 reels. Exchange, Pathe. A Mrs. Drew Comedy, featuring John Cumberland.

*Bumps.* 1 reel. Exchange, Beseler. Juvenile: Circus comes to town, getting the elephants ready for the performance, washing them, manicuring, feeding, elephants perform.

*Memory Lane.* 1 reel. Exchange, Famous Players-Lasky Corp. Post nature scenic.

*Magic Clay.* 1 reel. Exchange, Selznick. Rockwood pottery work shop, Cincinnati, clay thrown on rapidly revolving wheel, moulded by fingers, cut by wire and remoulded, cut loose from wheel by wire, irregular vases put into mould and clay poured in, portion next to mould adheres, rest is poured out; mould removed, rough edges removed by skilful hands, painted, glazed and fired, under heat for two days. The Works of art. The magician and his magic wand.

*Brown Big Butler.* 1 reel. Exchange, Beseler Educational Film Co. A comedy with cartoon, Dud's Wild West Show.

*Origin of Beethoven's Moonlight Sonata.* 1 reel. Exchange, Beseler Education Film Co.



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